

SCRAP BOOK



Library of The Theological Seminary

PRINCETON • NEW JERSEY



FROM THE LIBRARY OF
ROBERT ELLIOTT SPEER



Doc
.S747
M66

v. 4

Doc
.5747
M66
v. 4

p.42 From Mary Schaffler Lebaree
p.54-55 " John A. Mackay

Jan. 11, 1904
Oct. 21, 1932

The
EASY REFERENCE
SCRAP BOOK

of

WORLD WIDE PUBLISHING COMPANY

INC.

NEW YORK

CONGRESS PRESIDENCY.

[TO THE EDITOR OF THE 'LEADER'.]

SIR,—The next session of the Indian National Congress at Lucknow will be a most important one inasmuch as it will have to formulate and press forward, vigorously and with a united voice, a most momentous demand, the demand of India for Self-Government within the Empire. That after the war the relations of all the units of the Empire with one another and with the mother country will be revised and a complete readjustment will take place, is now indisputable. The only question is what place, if any, will be assigned to India, the brightest jewel in the crown of Great Britain, and whether it will be a place which the self-respect of India, her importance as 'the brightest jewel', her splendid conduct in the present world struggle, and above all, her proud traditions of the past, deserve and the Lucknow Congress shall have to make a definite, authoritative and weighty pronouncement upon it. It shall also have to arrange for a strong and well represented organization to communicate its decision to the British public, to carry the flag of Self-Government across the seven waters, to implant it on the soil which is the only soil congenial for a propaganda of this kind, and to work and agitate under it so as to impress upon those free-born people that the Indians have also awakened to a sense of their national self-respect and that they would not feel content unless they were allowed to create the same air of freedom, in the enjoyment of which they (the Britons) have grown up and prospered. Everything has its limits and the patience of Indians, proverbially exemplary as it is, must also have a limit, but it has been run over and after all that we have done for the Empire, under whose ægis we have been brought up, we cannot persuade ourselves to be content to live in a subordinate position, especially when we find that comparatively modern countries with no claim to antiquity or a long established civilization are treated as and accorded the rights of 'an equal.' The Congress which is the only body through which a whole nation can speak, shall have to give its first consideration to this matter and it is of the utmost importance that at a critical juncture like the present, we must have a president who rises equal to the occasion. The reception committee at Lucknow have suggested a few names. They are all great names, widely known and respected throughout the length and breadth of the country but the one name which is simply adored and which inspires into one's mind a confidence, all its own, is the name of that life-long champion of the weak against the strong, that idol of young India, that remarkable lady, Mrs. Annie Besant. Judged by whatever standard she might be, she is eminently fitted to fill this important position this year. Her extraordinary intellectual gifts, her inexhaustible energy even at her age, unquestioned love for and knowledge of India and above all, her indomitable courage, her vast knowledge of world politics and her recognized position, not only in this country but in western countries as well coupled with the great influence which she wields here, there and everywhere, will make her a most powerful exponent of Indian views and she will be listened to with respect wherever she chooses to speak. Her stentorian voice will resound across the seas and will carry her burning eloquence to the ears of those whom we want to approach; her forceful personality will not fail to

her impassioned and fervid appeal will go straight to the hearts of her hearers and will meet with a welcome which no other voice can expect to get. With Mrs. Besant as the accredited head of the mission which we should send to England, our cause need have no fear of being unheeded. Besides, she has done and is doing so many services to India that it would be sheer ingratitude to ignore her when she is most wanted. She has, moreover, identified herself completely with the Home Rule movement; she has been agitating for it for the last two years in this country and now she has started a well organized agitation in England also. Who else, then, deserves the presidentship of a congress which, to all intents and purposes, will be an essentially Home Rule sessions? Let us, therefore, make up our mind once for all and cease to beat about the bush. Extraordinary circumstances demand an extraordinary person to deal with them. The gods who have created those circumstance have given us that person also who will be the right person in the right place and it will be our own fault if we fail to utilize the services of that person.

CHANDRA MOHAN SETH.

Benares, June 27.

The *Bengalee* writes.—The preparations for the session of the Indian National Congress which is to meet at Lucknow in December next have been taken in hand. A Reception Committee has been formed with Pandit Bishen Narayan Dar as chairman. A site close to the railway station at Charbagh was approved as being most suited both for the Congress pandal and for the delegates' camp. It was also decided to suggest the names of the hon. Mr. Vijayaraghava Chariar, Babu Ambika Charan Mazumdar, Mr. Hasan Imam, Sir Subramania Iyer, Mrs. Besant and Sir Ali Imam to the various Provincial Congress Committees for the presidency of the next Congress. It is expected that not less than 600 people will join the Reception Committee. Among the names recommended for the Presidentship of the Congress is that of Babu Ambika Charan Mazumdar. This is not the first time that his name has been mentioned in this connection; but he has not yet been elected. Babu Ambika Charan Mazumdar is one of the oldest among the Congress leaders. He was a Congressman when many of those who are now in the front ranks of the Congress were not born, and he has always been one of its staunchest advocates and workers. His book is a valuable contribution to Congress literature. His services in connection with the

Swadeshi agitation and the anti-partition movement will not be forgotten by his grateful countrymen. We are afraid that so far there has been an inadequate recognition of his services by our countrymen. Our appreciating enthusiasm for work when done by our own people is whetted only when Englishmen come forward to recognize it. The spontaneous homage for national leaders is a quality that is slow in its development amongst us. We can never forget the fact nor forgive ourselves for not electing the late Kali Churn Banerjee as President of the Congress. He was throughout his life one of the foremost leaders of the movement—the silver tongued orator who never failed to inspire; to guide and to instruct. In health as well as in sickness he was ready to attend the meetings of the Congress and take part in its deliberations. Only two months before his death, when prostrated by the fell disease which carried him off, he attended the sittings of the Congress, despite the earnest protests of his medical advisers: and he had to be carried

Christian.

away from the platform in a fainting fit in imminent danger of life. It was a repetition of the story of Chatham in the House of Lords; but Chatham had the strength to speak when he rose. Kali Churn was not even strong enough to sit on a chair. It was a crowning instance of devotion; but we never paid the man the tribute that was his due. We declined to honour him with the Presidentship of the Congress. Let us not repeat the blunder. If we do not honour our worthy men, as they deserve to be let us not blame the Government for following our lead.

The Pioneer.

FRIDAY, NOVEMBER 13, 1914.

THE PASSING OF TURKEY.

THE ironies of fate seem to be assuming an aspect which is almost fantastic. Only once in the course of her history has England been at war with Austria-Hungary. With the latter kingdom she has been as closely allied in sympathy as she has been with Italy. With Austria herself she has had no manner of quarrel or friction. The interests of the Dual Monarchy in no way clash with hers. Yet in a few days the friendly relations of centuries were broken off, solely because the Austrian Empire was fettered by an alliance with an aggressive Power which treats her allies as ruthlessly as she violates the canons of chivalrous warfare. Already Austria has lost some of her integrity, and to Germany she has surrendered her independence. Her General Staff has had to yield up its functions to the masterful, headstrong German military directorate which will sacrifice Austrian troops even more mercilessly than it does its own to attain ends which can in no way benefit Austria. It might have been expected that the fate of her "secular enemy" would have been sufficient warning to Turkey that alliance with Germany means submission to her. The spectacle of the Austrian army in German hands appears, however, to have hypnotised the Turks of Constantinople instead of warning them of their own fate. The story that the Goeben had her guns trained on the Sultan's Palace may or may not be true, but it has a prophetic ring about it. All through her history Prussia's allies of to-day have been her subjects to-morrow, and her friendship has never been satisfied until it had exacted the surrender of autonomy to herself. Saxony, Bavaria, Hanover have all the same tale to tell of alliance, loss of full sovereignty, decay of influence, diminished autonomy and, finally, virtual Prussianisation. It was not indeed for a moment to be supposed that Germany would absorb Turkey as she has done Rhenish Prussia or Silesia. In the first place her ideals are totally opposed to those of every race and creed in the Turkish Empire. In the next Germany cannot now save Constantinople from capture by Russia, and whatever may be the ultimate fate of the rest of Turkey, Russia's possession of

3
that city would prevent the spread of German culture over Anatolia, Syria and Arabia. It has been the keynote of British policy in the Near East for over a century to save Constantinople from the Muscovite, but now, by fate's greatest irony, we find ourselves precluded from resisting Russia's advance on it. Owing to the incredible short-sightedness of a party, probably small in numbers, but active, determined and venal, it has come about that the power which has more than once saved Turkey from dismemberment finds herself at war with her; and it is an English Minister who pronounces the death sentence on the Turkish Government. After the last Turco-Russian War Russia had actually annexed a great part of Armenia, but England obliged her to evacuate Erzeroum. By the treaty of San Stephano Russia had taken the whole of Armenia under her protection, but owing to British intervention she was constrained to give it up. No one expects practical statesmen to be guided solely by gratitude for past favours, but they should not forget that for the third time of asking Russia may take Armenia, and that if Great Britain is her ally she cannot ask her to quit her hold. Enlightened self-interest would have dictated to Turkish policy a lively sense of indispensable favours to come. A purblind party feeling has made it forget the facts of very recent history. The results will be fatal to Turkey as a State.

But if Great Britain has had war forced on by a faction or a party in Turkey or at Constantinople she is not at war with every section of the Turkish people, any more than she is at war with the peoples of Germany or Austria. She is at war with the militarist clique at Berlin and its understudy, one might almost say subordinate, at Constantinople. That clique seems to have overborne the Sultan, much as, in the opinion of many good judges, the Kaiser was rushed into war by the militarist party in Germany. But if this be so, and all indications point to its being so, the duty of Great Britain is clear. It has no quarrel with the Turks, or any other race or creed in Turkey. If it cannot save Constantinople or Armenia or Asia Minor from absorption by Russia it can do a great deal for those peoples. It may be able, so to speak, save much from the wreck even if it cannot save the ship. England's policy then is very clearly indicated. Her last wish would be to increase her territory or the areas under her protection or to assume any responsibilities which she can avoid, but she can stand by, as it were, to rescue the various races

and sects who will be cast into very deep and stormy waters when the Constantinopolitan administration fails them. It is not our practise to leave even our enemies to drown when their ships are sinking and too many Turkish subjects, Mussulmans as well as Christian and Jew, have been accustomed for over a century to look to us for help to justify us in regarding more than a small minority of the Turkish population as victims to German intrigues. In the nature of things it cannot be long before a great revulsion of feeling sets in in Turkey, even in the cosmopolitan circles most exposed to diplomatic pressure

and proffers from secret service funds, and then will come England's opportunity. She will be to able mitigate the penalties which Constantinople has brought on the Turks and possibly prevent Turkey's absolute extinction. But she will have to act not as Russia's rival, but as her ally, and employ only her good offices as an intercessor, not her diplomacy and prestige as heretofore. Nevertheless she may accomplish much, and the less the war with Turkey costs Russia the more fruitful England's intercession is likely to be. The Porte has no other friendly influence to look to. It is difficult to see how Germany can assist her more than she has already done. The Turkish distrust of Austria whose *Drang nach Osten* has long been a menace not only to Turkey but to all the Balkan States must be profound. If such a thing were possible, Austrian domination, the price of Austrian aid at Constantinople, would be even more dangerous to Turkish independence than that of Germany.

We have seen it stated that of recent years our diplomacy in Turkey has been hopelessly outclassed. Mr. Marmaduke Pickthall forcibly expresses this view in the current number of *The Asiatic Review*. In a sense we are quite prepared to agree. English officials play the game. They do not accept bribes; and English diplomatists do not pay bribes. Officialdom in Turkey is paid poorly and irregularly. It is facile to tempt officials in straits for money, insecure in the tenure of their posts and living, in every sense, from hand to mouth. The Levant has been for years a maelstrom of intrigue. Fishing in troubled waters offers great opportunities for unscrupulous diplomacy. We have declined to soil our hands by taking an unfair advantage of Turkey's position. Perhaps we have been too scrupulous and unduly regardful of Turkish susceptibilities. "After the Bulgars, Serbs and Russian volunteers," writes Mr. Pickthall, "took Adrianople, Mahmud Shevket Pasha, wishing to do the best he could for what remained of the Ottoman empire, after consultation with his colleagues, asked that England would undertake the whole control of the reforms in Turkey for a term of years. The request was for an English dictator and for British officials for all departments." This request for a virtual protectorate was refused. We cannot say it was unwisely refused. We can say it was honourably and cautiously not accepted. Even a request for some inspectors for Armenia, based on the Cyprus convention, was not entertained, after it was believed to have been granted. Unfortunately self-denying ordinances are liable to be misunderstood, and a refusal to accept or exercise authority is apt to be ascribed to weakness. But Turkish statesmanship has been largely misled by its inability to grasp the exigencies of *Welt-politik*. The necessities of a world-wide policy led to England's alliance with Russia. Nothing in that alliance militated against Turkish interests, as any well-informed statesman would have realised. But it appears to have been represented by German diplomacy as incompatible with England's ancient friendship for Turkey and utilised to sow mis-

trust between us and our allies in the Crimean war. When the Allies offered to guarantee Turkey's integrity she replied with a step which Mr. Pickthall calls both logical and amusing. She abolished the capitulations, and by so doing she did England at any rate a very good turn. The abolition extended to Egypt whose development has been strangled by the capitulations to a degree which it is difficult to estimate. Probably it was not their abolition but the manner of it that showed the handiwork of an underground diplomacy. Mr. Pickthall states the case for Turkey on this point with much force. The capitulations were no doubt used by some of the minor powers for political ends. But it is useless at this time of day to discuss their advantages or disadvantages in the face of the larger issues now presenting themselves. It is unfortunate for the Turks that the collision should have occurred in the time of Mr. Asquith, an inheritor of the traditions of Mr. Gladstone, who seems to have spoken moreover with the irritation of an over-wrought man. A cooler judgment would have reflected that even if you propose to go to extremities with your opponents it is unwise to tell them so since it will drive them into the obstinate resistance of despair. The wide view, however, may be trusted to pre-

vail over the idiosyncrasies of individual politicians. It is not to England's interests to see Turkey blotted out, and it is up to us to do what can be done, in honour and good faith to our Allies, to make the very best of a bad business.

W. H. ...
In Etah on April 4th and 5th a small company of American Presbyterian Missionaries and Indian Workers interested in Mass Movement work met to consider the lessons we have learned from the Mass Movement among the Lal Begis, and to consider whether we should lay plans for conducting similar work in some other caste. It was found that in some districts practically all the Lal Begis have been baptized and that therefore in order to keep the church evangelistic in life and temperament it is necessary that their attention be turned toward the evangelization of other castes. In some districts where there are no Lal Begi people it is highly desirable that work that would hold out hopes of developing into a Mass Movement should be undertaken. In many districts where the Lal Begis in large numbers have not yet been brought to Christ it seemed to most that, while not ignoring the claims of another caste, it would be well to complete the evangelization of the Lal Begi before giving efforts for the winning of another caste the preeminence.

Another topic that was discussed was that of baptism. It was unanimously decided that in Mass Movement work the requirements for baptism while not being so few as to cause baptism to lose its significance as a sign of the open acceptance of Jesus Christ as the only Lord and Savior yet should not be so stringent as to preclude the coming of the people *en masse*. Along with the above it is however to be understood that Christian workers should be faithful in teaching from the beginning the

sinfulness of heathen doctrines and practices, but we suggest that this may generally be the most effectually done by setting forth the corresponding Christian truths and virtues. Much criticism has been made of the Mass Movement because in many cases years have elapsed between baptism and admission to the full privileges of the church including the partaking of the Lord's Supper. It was felt by all that while this is a great mistake in that it indicates great laxity in the matter of proper instruction after baptism yet "in Mass Movement work, in which rapid baptisms may be necessary

and proper, in our opinion it would be a fatal mistake to set any time limit for the admission of all adult baptised persons into full membership. While it may not take many months to give adequate instruction, it does frequently take time, even years, in the case of illiterate people surrounded and overwhelmed by non-Christian atmosphere to create in them a Christian attituded of mind."

The supreme advantage of the Mass Movement idea was emphasized. It was felt that in India where people for centuries have moved as communities and not as individuals that this community spirit ought to be recognized and made a mighty lever whereby India should be opened up to the Gospel. There is in Christianity, once accepted, that which will bring out into prominence the individualistic idea. While baptism in Mass Movement work may well be group by group the admission to full church privileges should be personal and individualistic.

Frederic Spear

SAVING CHINA'S CITIES.

With China's awakening, its cities challenge the Church by a new and unparalleled opportunity and a corresponding responsibility. What are we going to do about it? Even had we a large equipment of men and money, a foreign occupation of all these cities would not evangelize them. There are too many handicaps. Our ordinary Chinese evangelists cannot do it.

In Shantung we Presbyterians fortunately inaugurated higher education just fifty years ago. As a result we have educated men of ability, experience, and consecration who have come to the Kingdom for such a time as this. In our church an independent movement has been started; but some of our high-grade workers have proposed, in preference to this, co-operation between them and the Mission in the opening of at least fifteen cities in our Shantung Presbyterian territory. Our Mission has promptly met them half way by requesting the home church to raise twenty five thousand dollars at once and one hundred thousand ultimately, with the request that the Board secure the services of Mr. Scott and Mr. Isett for the securing of this money.

The Baptist Recorder AFTER WAR, WHAT?

Mornay Williams.

I have been reading with interest your editorial on "Militarism" in the issue of *The Baptist World* for October 22, and I heartily agree with the belief that militarism must be abolished throughout the world if it is to be abolished at all, and that the undertaking is a great one, but I do not believe that this will be impossible if the Christian people of the world unite; nor do I believe that there is any truth whatever in the suggestion made by some advocates of militarism that the more virile the nation is the stronger will be its militaristic spirit.

You allude to China as a nation, which seems an exception to the general rule. Might you not also have included the Jewish nation, a nation without a land? And is not the extraordinary thing about those two nations this: That while for centuries they have never fought, they are the two nations of the world which have for millenniums continued national existence, and one of them without even a fatherland, except as a memory? In other words, the identity of national life is not necessarily preserved by fighting for it. All of the great world powers that were in existence when the Chinese people and the Jewish people were young have passed away, as nations, and many others have arisen, increased and waned, and finally passed away also, but the Chinese and the Jews remain. The truth is that for nations, as for individuals, the seeming paradox of Jesus is the law of human life, "the meek shall inherit the earth". Worldly wisdom laughs at it. Human ambition flaunts it. The rich and the powerful sneer at it, but just as Jesus Christ arose from the grave, just as the martyrs of the ages are the standard-bearers of human progress, so the men and the nations that believe in the power and verity of the beatitudes are the influential and the enduring men and women of the nations. Civilization, whether it call itself Christian or Greek, Assyrian or Egyptian, may pass away, but a vital Christianity does not pass away, and even when the whole of Christianity is not accepted, there is a marvelous power of endurance attached to the particular blessings that follow particular virtues. Neither Jews nor Chinese are Christians, as a nation, but both are meek in the sense that they are not militaristic, have not been for centuries, and both have enjoyed the particular blessing attached to that virtue. They have not always been pure in heart, and they have not always seen God, but the blessing attached to the virtue follows, for God is not unjust, and he does not change.

To my thinking, if Christian folk throughout this land and other lands would resolutely unite in a service of intercession and a propaganda of peace, the outcome of this fearful war now going on might be the setting up of an international tribunal, with an international police force, to which each nation should contribute its quota, whether of army or navy, which international police force should be subject to the international tribunal, the nations being toward the whole what the sheriffs of a county are toward the state. Then if the manufacture of munitions of war, armaments, etc., were taken out of private hands and made entirely the work of the countries, without profit, under international regulation, the beginnings of a lasting peace might be laid. To me it is a very curious thing that this thought seems to bring objection from the very Christian men and women who are looking for the coming of the millennium. They look to the coming of the age of peace and glory upon earth as our early expositors looked upon the

story of creation in the Bible, as necessarily a story of fiat creation, each stage being complete in itself when brought about by creative word, not creative law. Today we see that the story of creation, as set forth in Genesis, is not shaken, but rather confirmed by the discovery that God, in creation, is just as truly Creator when he ordains and sets in motion certain laws as if he had abruptly broken off one creative act from another. So with the coming of the age of peace. It is not a denial of prophecy, but the fulfillment of prophecy, if the men of good will, animated by the vitalizing indwelling Spirit of Jesus Christ, can follow in the laws that he laid down, and bring to pass, by the passage of laws, the things for which he lived and died. When our Lord said, "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go to my Father", he promised to lodge in the hands of his followers, and by the operation of his Spirit, the very powers which he himself expressed in his own earthly life. Why should it be thought a thing incredible that that promise should find its fulfillment in the consecrated, devoted lives of those who take Jesus at his word?

New York, N. Y.

DENOMINATIONAL POLICIES ON THE FOREIGN FIELD.

THE BAPTIST POSITION AS GIVEN IN THE CHINESE RECORDER.

Missionary R. E. Chambers.

The request for this article stated that it should contain only fifteen hundred words. It can, therefore, touch only a few points, and those only briefly. It was also requested to be from "a Baptist's point of view", and such it is. I look forward to reading articles from the points of view of other missionaries, and I trust that what is put down here may make some small contribution to the common cause.

Every mission in China should have a definite policy. A highly organized mission, it would seem, could more easily formulate and carry out a definite policy than those less centralized, but it would not necessarily follow that the former's policy would be the best. Probably most non-Catholic missionaries would adversely criticize the policy of the Catholics. If asked what the policy of Baptists in China is, I should be forced to say that in many respects their policy is not clearly defined and varies in different sections of China. English Baptists and American Baptists have different policies, and to a certain extent American Baptists, Northern and Southern, work along different lines. Then, again, two or more Baptist missions in one section of China, representing different home constituencies, may have a somewhat different policy from that of another group in another section of China. I shall attempt to indicate briefly a few well-defined lines of Baptist policy in their relation to several important problems of mission work.

Self-support and self-propagation are the aim and goal of all Foreign Mission work, except some of an extreme pre-millenarian type. At the China National Conferences, held
(Continued on Page 9.)

last year under the chairmanship of Dr. Mott, most members of the committee that dealt with the question of self-support took the position that a group of churches should form the unit. An intelligent Chinese Baptist pastor contended that the local congregation should be the unit, since self-support in one congregation could be much more quickly attained and one church could thus become a stimulating example to other churches. This Chinese correctly interpreted the Baptist policy. The local church is the unit. I am of the opinion that the coming of the Kingdom would be hastened if this were the policy of all missions. It would be interesting, and I believe would be exceedingly helpful, for all Chinese congregations to know how many local congregations are self-supporting. The goal of self-support should not appear to a single local church very far in the future. Self-support for a group of congregations certainly appears very much more remote. Then again there is not the same opportunity for making the unselfish appeal to the strong to help the weak, when the group policy obtains. I have studied this principle in the progress of the work of my own mission. Last year one church passed into the ranks of the self-supporting churches, and the announcement and explanation of how it was accomplished were distinctly thrilling to the group of churches represented at the general meeting where it was first announced.

A regenerated church membership is, I believe, and most certainly should be, desired by all missionaries in China. The method of obtaining this and just what it means would not be stated alike by all. Baptists believe that in the New Testament the individual, not the family, is the unit. Hence responsibility for decision is constantly pressed upon the individual. The immediateness of the individual to God, with only the one divine-human Mediator, is proclaimed and taught. Here is the chief explanation of Baptist adherence to believer's baptism. Every Baptist remembers vividly the time and the circumstances of his baptism, which he was taught to regard as his own personal outward act, expressive of a previous inward experience. This is simply a statement of fact. The ceremony for a Baptist has value only when there has previously been real regeneration. Again, the method of receiving members into Baptist churches places the obligation of exercising care upon each and all of the members of the local congregation. Custom varies in detail in different localities, but the fundamental principle is the same everywhere. Final responsibility for the reception of all members, so far as this writer knows, rests upon all church members alike. Not that all are alike awake to their responsibility, but the constant aim in all churches is to make all feel their responsibility and act accordingly. The welfare of a self-governing local organization depends upon the care with which the principle of a regenerated church membership is guarded. This is the stimulus that is constantly automatically applied in every Baptist church.

A free church in a free state is a doctrine accepted by the great majority of non-Catholic missionaries, even by many who are members of established churches. I should read with interest arguments that anyone feels disposed to offer against this position. Baptists have suffered much for their adherence to the doctrine of the separation of church and state. They were pioneers in the struggle for religious liberty in America, and in other lands they have fought and suffered much for this principle. It is the necessary logical position that results from their clearly defined position as to individual soul liberty. Jesus is the sole Lord of the conscience. The Baptist policy provides no method for any sort of an alliance with the state. A Baptist established church is a contradiction in terms and is unthinkable to Baptists. Anything that in any way partakes of an alliance with the state is subversive of the fundamental principles of the Baptist policy. Baptists will certainly continue to endeavor to wield influence in this matter in China.

Chinese New Testament Christianity, not American, or British, or German, or any other type, is what all missionaries should desire for China. The Baptist policy is to seek to develop Chinese Christians along natural lines. There is little

if anything in our mission policy that can superimpose certain forms upon Chinese churches. We want the Chinese to observe only those forms demanded by the New Testament. The writer knows Baptist churches in widely different circles in America and elsewhere, and knows how startlingly different they must appear to those who can see them only superficially. The fact is that no two Baptist churches are altogether alike. So far as I am aware, no Baptist missionary seeks to produce any foreign type of Christianity in China. The aim is to multiply spiritual life and to encourage that variety of expression of life which seems a delight to our God, alike in both revelation and in nature. Fundamentally men are the same everywhere, and certain principles are capable of universal application. The policy of Baptists is to proclaim these principles as they understand them and to leave the Christian life in China free to express itself, free to propagate itself, in its own way, as it surely will among these millions.

Baptists, certainly not less than other Christians, condemn license, which is far removed from their conception of liberty. The Lordship of Christ determines this. Loyalty is a word often heard among us and it is everywhere meaningful. But any element of human control would seem to vitiate a soul's surrender to Christ, and hence the insistence upon individual soul liberty. God himself would not violate this; man certainly must not.

While Baptists are indifferent as to what special type of Christianity shall prevail in China, and eschew tradition as such, still the New Testament sets certain limits and the tendency of human nature is to go beyond these limits. A Chinese type of Christianity is no more assuredly pure than a Western type. Applying this specifically, one union, centralized church for China controlled by Chinese would be as objectionable in the eyes of Baptists as one controlled by foreigners. There is no such thing as the Baptist church. That expression is sometimes used, but it means the Baptist denomination. None of our inter-church organizations can exercise any ecclesiastical function. It therefore becomes evident that what is impossible in the mutual relation of Baptists is to say the least equally impossible in the relations of Baptists with other denominations.

I rejoice that all Christians see alike about so many things. In other things we must agree to differ, until we come to see alike, striving always to learn what the will of the Lord is. With different experiences, different environments, it is not strange that different denominations pursue different policies. May our Lord in his own way use and bless all for the extension of his Kingdom in China.

MANAGEMENT OF FOREIGN MISSIONS.

A PROTEST AGAINST CHARGES OF MALADMINISTRATION AND A PLEA FOR MISSIONARY ENTERPRISE.

To The Editor of The Tribune.

SIR: On the boat from New-York to Troy last week I found a band of children enjoying the benefits of THE TRIBUNE Fresh Air Fund. At the supper table in the saloon I overheard two or three gentlemen commenting upon the enterprise, some favorably, others quite the reverse. One conspicuous critic pronounced the whole thing as a money-making device, only a part of the funds being devoted to the end in view. He was reminded that the character of the men as those who conduct THE TRIBUNE is a sufficient warrant for the thorough honest and wise management of the scheme, but he still insisted that money in some shape was at the bottom of it. Two weeks before I had seen another band of ninety children on the Drew, all brimful of happiness at the thought of going to the country, and I had been so impressed by what I saw that on reaching my hotel in the Adirondacks I had, with a few friends, made up a contribution of \$63, which you duly acknowledged. I was therefore prepared to defend the Fresh Air scheme earnestly. But at the same time I was reminded of an article published in your columns three months ago on Foreign Missions, and conveying the idea that the funds contributed for that object are very largely consumed by the managers in the home administration. Having defended the honor of the Fresh Air management, will you not, as a secretary of a Board of Foreign Missions, speak on that subject also?

Ever since the publication of "Ginx's Baby," some years ago, charges of waste or misuse of funds by missionary societies have been very common. The author of that book, like Dickens, used these shams merely to spice his book; and the other day when a certain Boston paper, having made similar charges implying the malfeasance of a missionary board, was threatened with prosecution for libel, it made the lame apology that it was only joking. The Presbyterian Board, with which I am connected, published in May last an annual report, showing an administrative expense, including salaries, publications, postage, taxes, etc., of about 4 per cent of its receipts, while 96 per cent had been given to the actual work on the field. This report, after being duly audited, was sent to the General Assembly, where a large and influential committee, embracing bankers and practical business men, with an ex-Judge of the Supreme Court of the United States for its chairman, carefully examined it before its approval by the assembly. Reports of this kind, thoroughly examined and attested, are widely published by all missionary boards from year to year. No enterprise in the world is more thoroughly transparent.

But with those who do not take the trouble to investigate the facts may I not use the same argument that was urged in the defence of the THE TRIBUNE Fund, viz., that the character of the men in charge should afford a presumptive proof of honest administration? The resignation of the trustee of the New-York no salaried officer of a society is allowed to vote on questions as for members of the Presbyterian Board of fifteen in number, seven prominent clergymen and eight laymen. They are without salary or emoluments, and by their decisions every expenditure, great or small, is made. As to presumable ability and good judgment, three are bankers, one a Judge of the Superior Court, and one a physician; others are successful merchants, and directors of railroads or other financial enterprises. The missionary boards of the Methodist, Baptist, Episcopal Congregational and Reformed churches of this country are represented by men of equal eminence and ability.

Were I to give their names, many of the financiers of New-York, Boston, Philadelphia and Baltimore would be recognized. It would be impossible to find an array of men in our country of greater financial reputation or more practical common sense and Christian fidelity; and yet these are the men who are charged with an abuse of mission funds.

On what theory the allegations are made, whether that these financial experts are strangely incompetent in this particular sphere, or that they knowingly connive at imposture, it would probably be difficult for anyone to decide.

With the imputation of virtual malfeasance that of

misjudgment as to the feasibility and success of the missionary enterprise is generally coupled. But on this score also is not something due to the opinions of those who are supposed to know the most about the work, and who, at the same time, are its warmest supporters? Not only do these men carefully study all the details of missionary operations and grapple with the difficulties and discouragements, but many of them have visited the mission fields and have returned with increased enthusiasm and enlarged liberality. It is a significant fact that the very largest contributors to missionary boards are those who for years have served in their administration.

What I have said, of the boards of this country, in some respects be said with even greater emphasis of the missionary societies of Great Britain. As a nation of numerous colonies, Britons are still more familiar with the heathen countries of the East. Among the members of the British societies are not only the most intelligent and influential men, but many, who by long residence in India or Australasia, have had the very best opportunities of observing the missionary work. And I may add that one-fourth of all the expense of the India missions is contributed by foreign residents. In addition to the members of these societies are men who at the May anniversaries or elsewhere have given public testimony of what they had seen while engaged in civil or military service in India, or Ceylon, or Natal, or New Zealand or Fiji. The accumulated testimony for missions from such men as Sir John Lawrence, Sir Charles Napier, Sir Richard Temple, Sir Barrie Frere, Sir William Muir, Sir William Hill and Sir Arthur Gordon would on any other subject be deemed conclusive by all candid men. Macaulay, Donald McLeod, Max Muller, and Professor Senior Williams after personal observation or close acquaintance have also borne witness to the same effect, and even the late Charles Darwin, in "The Voyage of the Beagle," mentions a mission station with its native church of worthy Christian converts as the one bright spot in New Zealand which he most loved to remember.

Among the charges laid against missions to the heathen is that they teach dogmas instead of feeding the hungry, clothing the naked, and showing mercy to the fatherless. But from the first the modern missionary movement has embraced a large humanitarian element, never "giving a tract where it should have given a loaf."

No enterprise enterprise has done so much to improve the temporal condition of mankind. The Sandwich Islands, Tahiti, Madagascar, Cafraria and Central Turkey all bear witness to the simple arts of life which have been taught by missionaries. In the West Indies early missionaries did what Kropf and Livingston have done in East Africa, in driving the first entering wedge to the overthrow of human slavery. Orphanages are and always have been one of the agencies of missions, and the first influences which have led to the overthrow of infanticide, cruelty to parents, and the suttee, originated with those who proclaimed the gospel of peace. In times of famine, it is always missionaries, and not the adventurers, who are their toes and rifles, that inaugurate measures of relief. Twice within a decade the Presbyterian Board has raised funds for the starving of distant Persia, in the first instance sending about \$20,000, and in the second a still larger amount. Four years ago, when Northern China was so terribly scourged with both famine and pestilence, the only men who volunteered to risk their lives in the distribution of relief were missionaries and their native helpers. Several of them fell martyrs to the cause. So marked was the disinterestedness of their self-sacrificing work that Li Hung Chang made special mention of it in a public speech. A native newspaper in Shanghai commended it in the strongest terms as showing the reality of the Christian faith. And when the Presbyterian missionary Albert Whiting fell in the noble work, the authorities of the Province asked the privilege of burying a lot and defraying all the expenses of his burial.

An important branch of work now on the increase is that of medical missions; and if there is any class of men and women who follow most nearly the example of Christ upon the earth, it is those who with physical healing in one hand and moral influence in the other go forth to the dark places to bless the most needy of their race. If there were no other return for the outlay, the medical missionaries of the Presbyterian Board, with their hospitals and dispensaries in China and Japan, Siam and Laos, Africa, Syria, Persia and Mexico, would repay all that is annually contributed to its treasury. Other societies are equally well represented, and their aggregate influence, not merely in prescribing, but in training classes of native physicians, bids fair to revolutionize the healing art in many dark lands where now mere jugglery takes the place of medical science.

I know that it is difficult to realize the sufferings of those who are far off; but if any doubt the necessity and demand for this kind of work they have only to think of New-York and the present wretchedness of its sick poor, and then fancy Canton or Bangkok, with still greater multitudes and dirtier streets, and intenser heat, and more stifling tenements, and a deathlier pestilence, and with all this, no medical relief that is worth the name. Or let them picture to themselves a metropolitan city in time of cholera, where, with no medical practice or even sanitary measures, the fatalism of a false system paralyzes the masses and the pestilence bears unresisted sway. Let us hope that through the influence of

medical missions and that Christian instruction, the healing power is still deeper and more comprehensive. There may yet be children's fresh air funds for the crowded cities of other hemispheres besides our own.

In closing allow me to recall an editorial article published in THE TRIBUNE nearly ten years since, which I regret not having preserved. The writer had been reading the annual reports of the missionary boards, and had been much impressed. The chief point which he made was that in these days of easy-going Christianity at home the missionary work still perpetuates some-

thing of the old Apostolic spirit; that while it is easy and even respectable to comply with the requirements of church membership and worship in our sumptuous churches, it requires a different type and degree of moral earnestness to leave home and friends for a humble and self-denying labor among the degraded and distant and uncongenial climes, and that in this work lies the highest proof of a vital Christianity. I am encouraged by the remembrance of that article, to believe that you are still ready to present to your readers all sides of the same question.
New-York, Aug. 23, 1882. F. F. ELLINWOOD.

MISSIONS ARE URGED TO REVISE TEACHING

Dr. I. L. Kandel of Columbia Says Education in Foreign Schools Has Failed.

Revision of educational activities conducted by American missionaries is advised by Dr. I. L. Kandel, Professor of Education at Teachers College, Columbia University, in the educational year book of the International Institute of Teachers College, made public today.

As editor of the year book Dr. Kandel declares that if American educators are to be of any value to native peoples they should adopt a more realistic attitude toward their task. Educational systems that may be satisfactory in this country, he notes, may not be suitable in China, Japan or the Far East.

"Education has been subordinated to evangelical purposes," Dr. Kandel declares. "The educational enterprise has not succeeded because of this subordination. Just as the original purpose of missions was to bring the message of Christianity to non-Christians without any serious inquiry into their background, so in education schools have been established following the pattern with which missionaries were familiar in the lands of their origin with little or no attempt at adaptation.

"Worse than this has been the failure of missionary educators to keep abreast of the progress in education in their own countries."

Dr. Kandel cites a recent report of the League of Nations Mission of Educational Experts to China, and lectures by the late Dr. Carl H. Becker at the University of London, which were devoted to a criticism of American educational missions.

"That this view is spreading is indicated in the restrictions which are being imposed on foreign educational missions in such countries as China, Japan, Mexico and Turkey. It means on the whole that educational missions have failed in two directions: first, in adapting educational ideals and practices to the local environment and, second, in preparing nationals themselves to assume leadership.

"Charity Begins at Home"—and Ends There

Some strictures recently made, in a letter to the *Tribune* from the author of *Two Years in the Jungle*, upon the work of Christian missionaries in India, who called forth a vigorous reply from Dr. Ellinwood, secretary of the Presbyterian Board of Foreign Missions. The author replies that he stands for hundreds more when he says that foreign missions are ill-advised so long as the slums of our large cities remain as they are to-day.

It is the favorite excuse of men who do not want to give anything to foreign missions to quote the oft-repeated proverb, "Charity begins at home." They do not add "and ends there," but that is what they mean.

It would not, perhaps, be fair to assert that all objectors to missions among the heathen are prompted by any such motive as a desire to keep money in their pockets that might go to the missionaries. There are, doubtless, plenty of people who really believe that we ought to Christianize all our own heathen first, before sending missionaries to foreign lands. To such objectors it may be answered that mission work among the heathen at home is carried on and supported almost entirely by the same people who support the missionaries abroad. There is not a Christian church in this country, that we know of, that does not believe in and support foreign missions; there is not one that does not also support missions at home; and more than that, there is not a mission at home that is not supported almost entirely either by some Christian church, or by people who belong to such a church.

Again, it is objected to missions abroad that they are a waste of men and money; that the results attained amount to nothing compared with the effort put forth; that the

Christians in India and China are a mere drop in the bucket of the vast populations of those countries. As to the notion that those people are not worth saving anyhow—a notion clearly avowed by the author of *Two Years in the Jungle*—that is hardly worth an answer. As Dr. Ellinwood says, such an estimate of humanity as this strikes at the root not only of missionary work but of all philanthropy and progressive civilization.

As for the paucity of results, the Presbyterian secretary marshals an array of facts and figures that overwhelmingly refutes any such assertion. The number of believers has increased in India more than 50 per cent. every ten years since the establishment of missions there. To be more exact, the increase from 1851 to 1861 was 53 per cent.; from 1861 to 1871, 61 per cent.; and from 1871 to 1881, 86 per cent. So strong had the native church become nearly twenty years ago, that an Indian official, Sir Herbert Edwardes, said in 1866: "I believe that, if the English were driven out of India to-morrow, Christianity would remain and triumph." Testimony upon testimony, from prominent Englishmen who have been long in the Indian Civil Service, and seen the work of the missionaries, is given up by Dr. Ellinwood. The case could hardly be stronger.

So long as the Christian church believes as it does to-day, so long it will be a missionary church, at home and abroad, not neglecting the heathen here for those in foreign lands, but working zealously for both.

Codification—Its Delay by Home Obstruc-

MISSIONARY SUCCESS.

Secretary Ellinwood Takes Issue with Canon Taylor's Recent Article.

He Denies that Results Inadequate to the Cost Have Been Obtained

Figures Showing the Remarkable Success of Missions in Various Parts of the World

NEW YORK, Feb. 10, 1882.

Editor.—I notice that in Chicago as well as in New York some of the secular papers have published articles containing extensive quotations from the late article of Canon Taylor entitled "The Great Missionary Failure." I believe that fair play is a characteristic of the best types of our American press, notwithstanding the fact that the late Matthew Arnold claimed to think differently. And I write, therefore, in the great confidence that you will allow me a word on the other side of this question.

Canon Taylor plainly shows the effect of having been antagonized by the severe and, in some cases, destructive counter statements which have been made to his article of some months ago on the merits of Islam as a religion for Africa. He takes now the broader ground of a general attack upon the whole work of missions the world over.

His first point is a preliminary statement that in the means devoted to this work "there is no stint," the implication being that they are wholly adequate to the end in view. But will any thoughtful man say that the means are commensurate with the undertaking?

IN THIS COUNTRY the contributions of Protestant Christians for foreign missions amount to less than one-sixteenth of 1 per cent of their wealth. The amount given by the average Christian is not a tithe of the average amount paid for one of a hundred mere luxuries. There are thousands of Christian men whose gifts for this object are the merest fraction of what is paid for their cigars or their wines. A slight tax upon the bric-a-brac in many a Christian home, or on the recreations and amusements of a dozen kinds, would exceed all that is given for what, by the terms of our Christian creed, is the most widely extended of all enterprises ever undertaken by mankind. A common charge is that of dribbling away the money. So small is the per cent given for this great work that the sincerity of Christian belief is sometimes called in question.

It was ascertained a year ago in England that out of 7,000 titled members of the nobility, including all branches of the royal family, only about \$5,000 altogether was given for the cause of missions. This would not half support the hounds, certainly not a tenth part of the fox-hunting horses of these high and privileged notables, who owe all that they are and all that England is to the early missionary efforts which raised the British Isles from the darkest savagery to the high position which they now hold.

AMONG CHRISTIAN NATIONS. Canon Taylor next points out what seems a well nigh fatal consideration, that the populations of India, China, and Africa so far exceed the ratio of increase in Christian converts. This is a fashionable argument just now, and is wonderfully plausible. Its fallacy lies in the fact that while the increase in population goes on over all the earth, missionary efforts are as yet limited to a comparatively few districts, and that while the growth of population is at its full tide missionary efforts are as yet only in their beginnings. Every reader of your columns who knows anything of history is aware that the missionary problem has always encountered this same factor in every nation that has been won to

Christianity, the fur-ent men can not be ignorant of the first of what when the missionary work of the Church began all the nations now Christian were in the depths of heathenism. The North Britain, Ireland, Scotland, France, and all the European nations have to pay by the same seemingly inadequate means.

FOR A VERY LONG TIME (much longer than is now required) there was a great disproportion between the numbers of the converts and the annual increase of population, and if it be said that the population did not then increase as rapidly as now, it should also be remembered that the means and agencies then at hand bore no comparison with those which the Christian nations now possess. Yet, notwithstanding the scanty means employed, the time came when the ratio of converts overtook the increase of population, and this has been the law of Christian growth in all lands.

The true comparison lies not in totals of increase but in percentages of increase. Some of the enlightened Anglo-Indian statesmen of our day, like Sir William W. Hunter, Sir Richard Temple, Sir Charles Aitchison, and others have given special attention to this very question as illustrated in the census reports of India. Whoever will consult the July, 1888, number of the *Nineteenth Century* will see some instructive figures from the pen of Sir William W. Hunter on this subject, which show that the growth of the Christian element in India greatly exceeds either that of Mohammedanism or Hinduism not only, but exceeds four or five fold, and in some cases six fold, the increase per cent of population.

SIR CHARLES AITCHISON, in a recent speech at Simla, India, declared "that while in the decade from 1871 to 1881 the population in the Madras Presidency actually decreased, the growth of Christians of all denominations was more than 30 per cent. In the Bengal Presidency the growth of population was 10.89 per cent, while the advance in the Christian population was more than 40 per cent." And he adds: "What is more remarkable is the fact that while the increase among Christians of all other races (white men) was only 7 per cent, the increase among native Christians was 64 per cent, or six times the ratio of the general population." He also quotes the Census Commissioner as saying that "the progress made in the spread of Christianity in that last nine years was one of the most interesting facts brought out in the census taken." In the Northwest province the population increased 6 per cent, while the number of native Christians advanced 54 per cent, exactly nine times as fast as the population. The Census Commissioner asserts that the increase extended through every division of the Northwest provinces except one. In that job there was the same story to tell. The population increased 7 per cent, while the Mohammedan sects were practically stationary, having increased only a fraction. The adherents of the Sikh religion actually declined. The Christian increase was 38 1/2 per cent, or more than five times that of the population.

THESE FIGURES, which are very similar to those of Sir William W. Hunter, ought to suffice so far as India is concerned. If the same calculation be carried into other mission fields, like Siam, or Persia, or China, the per cent of increase will be found much higher. The communicants of the Presbyterian Board of Foreign Missions in Siam, where the population probably does not increase more than 10 per cent each decade, have increased nearly 600 per cent in the last decade, while in China, where the increase in population is probably less than 10 per cent, the communicants of the same board have increased nearly 200 per cent. Fortunately we have for China the total gain in all Protestant missions, and the ratio is found to be about 140 per cent for the last ten years. If we take Japan, where the progress of Christianity is more rapid than it has ever been in any other land since the beginning of the Christian era, the total church membership of the Protestant missions doubles every three years. This for the last decade would be an average of over 300 per cent for the mission work for all Protestant denominations. And we are confidently informed by judicious missionaries that in twelve years more Japan will be a Christian country. The particular work of foreign missions there, though so recent in its beginning, will have been completed. Of course this does not imply that every individual of the 38,000,000 will have professed Christianity (such a result has not been reached in the United States), but the Japanese churches will then be able to conduct their own propagandism as a home missionary work.

CANON TAYLOR'S ARTICLE directs its attack particularly against the missions of the Church Missionary Society, but very unfairly, I think. He singles out the fields in which that society has been least suc-

cessful, and where, in fact, it has barely made beginnings, and passes over its noblest successes. He cites two or three cases in Egypt, Persia, and Arabia, leaving the impression that those are specimen fields of that grand society, and that their work is a fair sample of what is being accomplished in the countries named. He makes no mention of the Egyptian work of the United Presbyterians of America, whose success on the Nile has been phenomenal, nor does he even hint at the work of the Presbyterian Board in Persia, where over 2,000 are gathered in the church, and where not less than a hundred native ministers are successfully employed.

As to the quality of the members of the mission churches, he singles out a region where the iniquities of Christian nations have poured their worst influence upon a helpless and degraded people for several generations. He selects West Africa, desolated by two centuries of the slave trade, and where even yet the deluge of whisky, imported from Europe and even from Boston, pours its blight upon a long degraded people.

NOR IS THIS ALL. Vice in its worst forms is propagated by the representatives of European and American commerce. Its vile and unblushing character can not fitly be described in this paper. Moreover, Canon Taylor's statements are ex parte those of an African traveler not in sympathy with the cause of missions or of Christianity in any form and whose information is gathered from foreign residents who represent in person the very vices of which I have spoken. This has been a world wide evil. How long were the missionaries in the Sandwich Islands and in Tahiti compelled to fight against the sailors and, in many cases the naval officers of all Nations, who were determined to make those islands a paradise of lust. For three centuries, according to Sir William W. Hunter, the worst influences of Europe have been poured forth upon the countries now occupied as mission fields.

But great as the discouragements in West Africa have been, the result is by no means what Canon Taylor represents. There are scores of missionaries in West Africa who find such encouragement as leads them still and faithfully to hold on in their work in spite of all obstacles. They send their reports to a dozen different societies, by which, on the whole, they are deemed encouraging, and they are in a position to judge.

ARE THEY ALL LIARS? Is only this one transient traveler reliable? Are the great societies of Great Britain, many of whose representatives have been over the field, all parties to a fraud? Are these missionaries who have suffered so severely in life and health anxious to labor on for a pittance of a salary, and in great discomfort, only to support the worst sham?

In the late London missionary conference, at which more than 1,500 delegates were present from all parts of the world, there was a class of men of unique character whose testimony ought to outweigh the statements of travelers who spend a night or two in this or that mission station. These men have held high official positions—in some cases for scores of years—in the distant colonies of Great Britain, where the work of foreign missions has gone on directly under their observation. They have looked upon the work from the standpoint of statesmen. They were keen observers of great social movements, and were in a position to judge without bias. Among them were the Rt. Hon. Earl of Northbrook, ex-Governor General of India; Sir Richard Temple, Sir William W. Hunter, Sir Moutier Williams, Sir William Muir, Sir Robert Phayre, Dr. Robert N. Cust, Mr. Henry Morris, and others.

THESE MEN ACTED during the sessions of the Missionary Conference as Chairmen of important meetings. Besides these there was another class, who, although not formerly in the colonial service, are men of the highest character and of the broadest knowledge. For example, the Earl of Harrowby, the Bishop of Exeter, Lord Kinnaird, Lord Radstock, Sir T. Fowell Buxton, Sir James P. Corry, Sir Robert N. Fowler, Sir John H. Kennaway, Sir Rason Bennett, and Mr. James P. Campbell, M. P. These also presided at the different sessions, and several of them took part in the discussions. The following extract from the address of the Earl of Northbrook I think your readers will be inclined to accept as worthy of confidence. In speaking of men of high positions who had given their sympathy and support to the cause of missions, he said:

"I will speak of men whom I have known, and whom many of you have known. Among civilians what greater name is there than that of John Lawrence, who always during the whole of his life supported missionaries on every opportunity? He was succeeded in the government of the Punjab by Sir Robert Montgomery, an active supporter of missions. After Sir Robert Montgomery came

Sir Donald McLeod, a man who on all occasions and especially at the missionary conference at Liverpool some years ago, showed his support of missionary undertakings. Now these, mind you, were not men of whom the natives of India felt any suspicion or want of confidence.

I REMEMBER VERY WELL when I was traveling through the Punjab, that I was told that a small and peculiar sect desired to be presented to me. They were presented, and this turned out to be a sect who worshipped the photograph of Sir Donald McLeod. There was no man probably who had so much influence with the natives as he, and he was a warm advocate of Christian missions. You all know that Sir William Muir, when Governor of the Northwest Provinces, openly showed his support of mission work, and Sir Charles Aitchison, who occupied the post of Lieutenant Governor of the Punjab, and who is now one of the members of the Council, has also been an active supporter of mission work. Then there are Sir Richard Temple, Sir Richard Thompson, Sir Charles Bernard, Henry S. Tucker, and others. There is the almost equally distinguished brother of Lord Lawrence, Henry Lawrence. There were Herbert Edwardes, Reynell Taylor, Henry Havelock, and in fact nearly all the men who came forward at the time of the mutiny, and through whose exertions the British empire in India was preserved.

I SAY THIS FOR TWO REASONS. I say it first because when you are told that that these missionary societies are nonsense, supported by a pack of old women, then you may point to these men—the best statesmen and the best soldiers of India—who have by their lives and on every occasion on which they could, supported mission work. And I say it besides, because I wish to point out that these are men in whom more than in any others the natives of India, whether Christians or not, had the greatest confidence.

"Now a few words as to the result of the work we have been doing, and the prospects of it. Did any of you read the telegram in the *Times* the other day? Of all the men I ever knew Sir Charles Aitchison is the most careful and accurate, and (according to the telegram) he said at a meeting at Simla, 'Christianity is advancing five times faster than the growth of the population, and is making greater progress than at any time since the Apostolic period.'"

Other points in Canon Taylor's article challenge reply, but the above will suffice.
F. T. ELLINWOOD,
Secretary of Presbyterian Board of Foreign Missions.

ARE CHRISTIAN MISSIONS A FAILURE?

The Secretary of the Presbyterian Board of Foreign Missions Replies to Canon Taylor. They Are Not a Failure. *15, 1891*

In the *Fortnightly Review* for October there is an article by Canon Taylor entitled, "The Great Missionary Failure." Some months previously he had published views which were interpreted as a virtual proposition to hand over Africa to the control of Mohammedanism, as being better suited to the wants of the African race. He had drawn vivid contrasts between the alleged temperance principles and usages of Mohammedans and the wholesale African liquor traffic, which he justly charged upon Christian nations. He, however, ignored the fact that Christians of Christian nations are trying to suppress the evil. So many startling facts have been published in answer to his advocacy of Islam that the cause of missions and of humanity has, on the whole, been a gainer by the discussion. Dr. Robert N. Cust, of London, has made some sad inroads upon the temperance record of Mohammedanism, and especially in the Mogul Empire of India, whose court through many reigns was debauched by boastly drunkenness; and many other instances have been presented in which the prohibitions of the Koran have been broken whenever the supply of intoxicants was easily obtained.

The claim made for the enlightened and self-denying missionary work of Mohammedans in the Western Soudan and the contiguous Mohammedan countries has been equally damaged by the venerable Crowther native Bishop of the Niger, who shows that these missionaries are thrifty Arab traffickers, who simply improve the fetishism of the country by selling a better article, consisting of verses of the Koran, inclosed in a sort of round locket, to be worn, as all fetiches are worn, around the neck.

The advocacy of Islam as the hope of humanity in Africa has brought out many additional proofs of the horrors of its dominion, especially in the slave trade. On every hand writers well acquainted with the facts have entered the lists, and the earnest Cardinal Lavignerie, like another Peter the Hermit, has preached a new crusade in the capitals of Europe against a traffic of whose atrocities and horrors not a half has been told. Two of the great European powers have shown their appreciation of Mohammedan philanthropy by blockading the channels of intercourse between Mohammedan kidnapers in Africa and Mohammedan slave purchasers in Arabia. Even while Canon Taylor's smooth sentences were being written whole districts around Lake Nyassa were lying freshly depopulated by this terrible traffic, and in September last a letter was written from Sierra Leone to the *London Standard*, which portrayed in the wholesale and widespread slaughter of the fauatical Islamic chief Samadu in West Africa, the darkest picture of ferocity and devastation that has appeared in modern times.

Very naturally, the ordeal to which Canon Taylor's paper has been subjected has aroused new antagonism, and has called out this attack on a much broader scale. In his article entitled "The Great Missionary Failure" he virtually pronounces the general work of modern missions well-nigh abortive.

THE GREAT MISSIONARY COUNCIL.

The great Missionary Conference held in London in June last presented very different conclusions from this. The mere spectacle there witnessed of over fifteen hundred delegates from all lands constituted a clearer demonstration than the world ever saw before of the moral earnestness which underlies this work and of the confidence which past successes have inspired. There were at that conference scores of men of prominent social and political position, many of whom, as high government officers in India and other British colonies, have had better opportunities of judging than could be found in a pleasant English parish, and their united testimony, while frankly speaking of faults in methods, was unanimously in favor of mission work. Among them were Lord Northbrook, an ex-Viceroy of India; Sir William Wilson Hunter, Sir Richard Templo, Sir Monier Williams, Sir Robert Phayre, Sir William Muir, Dr. Robert N. Cust, Mr. Henry Morris and others.

Canon Taylor's first proposition is "that there is no stint in the means and expenditures which are employed," an assertion which must be challenged at the outset. It is the first time, I believe, that any man, Christian or unchristian, has ever assumed that the means and expenditures employed in foreign missions bore any adequate relation either to the importance of the subject or to the resources and moral power of the Christian Church. The charge of dribbling inadequacy and childish miscalculation as to means and ends is the one more commonly made. Canon Taylor estimates that \$10,000,000 are employed in the work of foreign missions. If we call it \$12,000,000, a more favorable estimate which some one has made, it is still but a fraction of the fortune of many an individual Christian in this country and in Europe. It is said that the amount given in the United States for the cause of foreign missions is less than one-sixteenth of 1 per cent. of the wealth of the Christian Church. Some months since it was stated on high authority that the titled nobility of England, numbering 7,000, only gave a little over \$5,000 for missions. And there are multitudes of Christians of middle rank who give less for this cause than for any one of a score of the merest luxuries. In thousands of Christian homes the mere brie-a-brac costs far more than the family contribution for missions. The total contribution for the evangelization of the heathen is so trivial that it has often been urged as evidence of the insincerity of Christian belief.

THE GROWTH OF HEATHEN POPULATION.

The second point made by Canon Taylor is that the work of missions is rendered hopeless by the growth of heathen population.

one a Negro and the other an Egyptian," and leaves the uninformed reader with the impression that these represent the degree of missionary success in Egypt. He makes no mention of the splendid results of the American United Presbyterian Mission, which extends from Alexandria far up the Nile, and which numbers many hundreds of converts, with their liberal and largely self-sustaining churches and their thrifty schools and colleges. He refers in like spirit to Persia as another field in which the Church Missionary Society has scarcely begun, and sneeringly quotes the declaration that "a great and wondrous door has been opened for the Gospel, while no converts are mentioned." But he is utterly silent concerning the fact that the missions of the Presbyterian Board in Persia number over two thousand converts and about one hundred native preachers and teachers, with noble schools and colleges and hospitals. He finds, as he thinks, some weak spots in the Church Missionary Society's work in Southern India, but he has nothing to say of the moral heroism which its missionaries and converts have shown in Central Africa. Has Christianity anywhere risen to sublimer heights in our time than in the heroism of the martyr bishops, Hannington and Parker, and their followers in Uganda? There, as in many other mission fields, native converts have bravely suffered death for their faith, and still others are braving like perils.

But while silent on all such illustrations of missionary results, he finds something better suited to his purpose in West Africa. There for two centuries the slave trade wrought its demoralizations, and now, in spite of the remonstrances of all Christian bodies, the liquor trade is exerting an influence equally baneful. As if this were not enough, European traders and adventurers of all classes have given and still give loose rein to corrupting vice, those who have been in the mission schools being preferred as victims. For two generations scores of missionaries have sacrificed their lives in this desperate struggle with the propaganda of European vice and crime. They fought the slave trade not in vain. They are now earnestly raising their voices against the liquor traffic. They have well nigh suppressed cannibalism and the wife murders on the death of chiefs wherever their influence has reached. They have established Christian churches with thousands of consistent members. And yet, because the people are yet only children, and not in all cases strong enough to resist the flood tide of European drunkenness and vice, a canon of the Church chooses this field as his chief illustration of the work of missions.

THE RELATIVE COST OF CONVERSION.

Our critic draws upon the old stock argument which has so often been used—the cost of a convert from heathenism, etc.

I find, in comparing the expense on Canon Taylor's per capita plan within the bounds of a single denomination of this country, that the "cost of a convert" is but slightly greater in its foreign missionary churches than in those of this country, where the gains are mostly from the children of the Church. And this does not include on the home field as it does on the foreign, the great expense of education, nor does it make any account of governmental endowments of educational and eleemosynary institutions here, though such expenditures are all included in the missionary outgoes on the foreign field. Were these things thrown into the scale, the average cost of a Christian convert would double that of the average native Christian won from heathenism. And besides, as has already been hinted, the work of missions is an incipient work; it is yet in the time of seed-sowing. It anticipates a time when the institutions now planted shall not only be self-supporting but also self-propagating. If, therefore, one would rightly compare the per cent. of expenditure with the total results, he must take into consideration the whole future fruit-bearing of those institutions for generations to come. For example, supposing it to be true that in twelve years more the work of foreign missions in Japan will have been done, and that from A. D. 1900, or less than thirty years from the organization of the first Protestant church, a self-propagating Christianity will widow out into all forms of Christian civilization—in other words, a nation of 36,000,000 will have been molded for all time by thirty years of foreign missionary effort—who can measure the results of such a work? Here and there a dark prophot may raise the cry of failure and discouragement, but I am confident that the Christian sentiment of Europe and America will be broader, wiser, less pessimistic, more Christlike, and the work will go ever forward.

CANON TAYLOR'S INCONSISTENCY

Another criticism which made upon Canon Taylor's paper is his inconsistency. In one part of it he commends the simple methods of the Salvation Army as against the methods of the Church Missionary Society and others. He speaks of this army, whether in Europe or in India, composed of men from the uneducated and uncultured classes. They go from place to place; they do not establish institutions, the church and the school; they bear their testimony, tell their story. "They show," he says, "a better comprehension of the way in which Indians can be reached, than the professional married missionary of the old type," meaning by "the professional married missionary" the educated ordained clerical missionary. He tells us that Mr. Tucker, the leader of the Salvation Army in India, "heads a barefooted regiment of 200 soldiers who go for life, who give up everything they have, who receive no payment, but are content with a bare subsistence. Their food is a handful of rice and curry, which they beg from day to day from those to whom they minister. Their dress is a few yards of calico costing about 5 shillings, etc. They have only two rules—constant prayer and absolute seclusion from all contact with the English."

But in another part of the paper our author condemns the sending out of poorly qualified men. He says: "Another cause of failure which has been pointed out by Bishop Steere, is the inferior quality of the material. He complains that we take men of an inferior social class, governed and sent out by a superior sort of men formed into a committee in London," etc., etc. "Half taught men," he makes Bishop Steere to say, "such as the so-called mission colleges turn out, are much more likely to be useful in London, preaching to those who share their ignorance and their prejudices, than among nations whom the clergy rest among us only imperfectly understand." Then the Canon adds the comment, "Naturally, these inferior and ill-educated men are narrow and bigoted, of a type who would not be ordained by any English bishop, or be thought good enough for the curacy of a country village in the fens, and these inferior men are sent to do the difficult work of preaching in Tamil or Swahili, and coping with the acute intellects of Hindus and Moslems. No wonder they fail miserably."

How will Canon Taylor reconcile these conflicting ideas? Does he propose to combine the United States and the barefooted tactics in this department?

Other

I. H. Youngman Taylor's article challenges engraved on them over, will within the foundry it was taken down the obelisk.

OF STATESMEN.

Thoughts on Unity. By the Bishop of Madras. Published by the S. P. C. K., Madras. Price 4 annas. *CS5 J. J. Berkman*

It is not too much to say that the admirable influence of Dr. Whitehead has greatly advanced Christian solidarity in India since the time when he took part in the last Decennial Missionary Conference held in Madras shortly after he had been consecrated Bishop of Madras. And these *Thoughts on Unity* are the careful expression of his belief and aspirations regarding ideal Christian unity, which is one thing, and the corporate union of the Churches, which is another. He seeks to make it possible 'that any minister wherever ordained, should be able to celebrate the Holy Communion in any Church throughout the world'; and it is the purpose of this pamphlet to show why, how, and on what conditions this can be brought about.

The Bishop distinguishes the doctrine of the 'Apostolic Succession' from that of the 'Historic Episcopate' and does not emphasize the former. But the statement of his argument leads to the discussion of the 'Historic Episcopate', and he gives it as his weighed judgement that 'the principle embodied in the Historic Episcopate is essential to the unity of the Church, so long, at any rate, as human nature remains what it is, and the Church is compelled to fight against powerful forces making for schism and division.' The sincerity, high motive, scholarship and courtesy of Dr. Whitehead's pamphlet will assure it a welcome and attention. Other pamphlets will doubtless follow from other Episcopalians as well as from Presbyterians, for the Bishop's logic must certainly be disturbing to certain Anglicans who hold views on the 'Historic Episcopate' not warranted by history. And there assuredly should be a statement of the position of the Churches that for causes vital, historic, scholarly and reasonable, cannot accept even the 'Lambeth

Quadrilateral' of 1888 as a basis of corporate union with the Church of England. But if the discussion is continued in the spirit in which the Bishop of Madras has begun it, though no organic reunion of Churches should follow, there will be a wider, better comprehension on either side of the position of the other, and a fuller comradeship in the common service of Christ, which will be of more value than any formal unification.

A. C. C.

INDIAN NOTES.

"HASTY BAPTISMS." *J. J. Berkman*

BY GEO. F. PENTECOST, D.D. *J. J. Berkman*

ONE of the serious difficulties, and at present burning questions in India, is that of Baptism. I mean, of course, in connection with the heathen converts. On the one hand, there is a great lament on the part of missionaries that the Hindus—the higher and highest caste Hindus—even when there is reason to believe that they have received Christ in the heart—*refuse* to submit to baptism; that is, a great many of them do, who otherwise confess and profess Christ as Savior and Lord. On the other hand, there are not a few missionaries who are crying out bitterly against what they denounce as hasty baptisms, which are being administered to thousands of low-caste Hindus, especially by the American Baptist and Methodist missionaries; tho these so-called hasty baptisms are not confined in their administration to the American missionaries alone. Vast numbers are being baptized by the Church Missionary Society and United Presbyterian missionaries, and in some districts also by the Free Church and London Missionary Society missionaries. It is true, however, that the great majority of the multitudes of heathen who are now openly confessing Christ are to be found in connection with the several American missions at work in India. Whether it is because the American missionaries are more aggressive and direct in their methods or more careless of the quality of their converts is a question often debated. I am inclined to believe that it is owing to the more aggressive spirit and methods seen among our missionaries. I say this without meaning to suggest a reflection upon the zeal and consecration of the English and Scotch missionaries. It is largely a question of training and theory. The two theories upon which missions are conducted in India may be expressed in these two formulas: "First convert the heathen, and afterward teach or educate him." The other theory is: "First educate the heathen, and then convert him." This puts it sharply; but I believe these two theories lie at the back of the methods of missionary work in India. I wish to call attention in order, to these two complaints: "Too many baptisms," "Too few baptisms."

Too many baptisms.—By this it is not to be understood that anybody is complaining that there are too many conversions, but that there are too many *hasty* baptisms—that is, baptism is administered in too many cases where there is not sufficient evidence of spiritual life—with the result that the churches are being crowded with baptized heathen instead of baptized believers. In respect to the heathen, almost all missionaries are agreed upon the principle of "believers' baptism." The conservatives say that the thousands who are now being baptized are not converted, but are coming over to Christianity from other considerations than those spiritual ones which should precede a confession of faith. They say that it is not possible that whole villages and communities should be converted *en masse*; that if they are really converted or even moved by a genuine spiritual impulse, they are still too ignorant to be baptized, and should be kept under instruction for months, if not years, in order that the genuineness of their faith may be proved—that knowledge may be added to their faith. In other words, that proved Christian character should be the qualification of church membership. It is alleged that in many cases there have been wholesale apostasies from among these hastily baptized thousands. Now what is the answer to these criticisms?

First. That we have been preaching and testifying the Gospel in India, diligently, for half a century or more. That our mission schools have been enlightening the minds of the people in general. That the presence of the missionaries and the testimony of their godly lives, their unwearied benevolence, their practical godliness,

have been making steadily toward the conversion of the people. That the manifest effect of the Gospel upon such as have been converted in the way of righteousness, cleanliness, and general progress in everything that betters the life that now is and in the evident elevation of the moral life, has also done much toward convincing the people of the superiority of Christianity over Hinduism. That we have been praying day and night and asking the people to pray for an outpouring of the Holy Spirit, and that we ought not to be surprised or unbelieving now that we see this marvelous movement among the low-caste people, all over India, toward Christ and Christianity. That to refuse these people baptism, when they seek it with evident sincerity, would be to dishonor the Holy Spirit and contradict and deny the very Gospel we have preached. That the movement has been too spontaneous and general to be other than the work of the Spirit. For it must be borne in mind that while the vast majority of these thousands who are now being converted are in connection with the American Methodist Mission in the North and Northwest of India, and the American Baptist Mission in the South of India, the movement is not confined to these missions, but is clearly discernible in connection with the work of both the C. M. S., the L. M., and the Scotch F. C. Missions. I have already noted the criticism that many of these converts are influenced by purely worldly considerations; *e. g.*, the native Christians are better fed, better clothed, better cared for in sickness, and in general are more prosperous than their Hindu fellow-villagers. But are not these things witnesses for Christ? Does it militate against the work of the Holy Ghost that heathens are influenced toward Christ and Christianity by the improved temporal condition of the Christians?

Second. In regard to the objection that these thousands are unfitted for baptism and church membership, in that they are not only ignorant of the great doctrines of the Gospel—or comparatively so—but they are still weighted down with an old heathen life and many practices utterly inconsistent with Christian character. That in many cases they are mendacious, or at least, untruthful, in some cases they are immoral; they are often very untrustworthy, being deceitful, and even downright dishonest. Well, let us grant that in some, even in many, cases this is true. What then? We have only to read the Epistles of Ephesians and Colossians to discover that all these grave faults were present with those two great churches, and merely characteristic more or less of all converts from heathenism; therefore the constant exhortation of the Apostle to “put off the old man” and all his works, and to “put on the new man” and all his virtues (Eph. 4; Col. 3). Is it not a mistake to expect that these poor heathen idolaters, who have inherited for a hundred generations all these evil tendencies, will, at a bound, clear themselves of them? Do we, who have had all the benefit of previous ethical training and the culture of Christian homes, find ourselves free from faults and blemishes, not to say grave and glaring sins, from the moment we confessed Christ and onward? Are there no sinners in our American and European Zion? That these thousands of new converts just emerging out of heathenism are to be carefully and diligently taught and trained in all Christian virtue goes without saying; but when they come to us declaring their belief in Christ and their desire to become his followers, that we should forbid them until they have developed Christian character and proved themselves to be Christians and not heathen by works of righteousness, is utterly contrary to the whole spirit and genius of the Gospel. Christ came into the world to call sinners and not the righteous to repentance. “The whole need not a physician but the sick.” I have not been idle or inattentive in the observation and study of the matter, and I am convinced that it would be a great mistake to refuse baptism to these thousands—low caste tho they be—who are pressing forward for baptism. It is said that we have not the teachers to train and take care of them. True, most true painfully true! Every mission station in India is shamefully undermanned.

13
But may I venture to suggest in the emergency, whether it would not be wisdom and in a truer line of Gospel work to release *some of the hundreds of missionaries now wholly devoted to the secular education of the heathen* and set them to teaching and training these new converts.

Third. It is charged that hundreds, even thousands of these hastily baptized converts apostatize—go back to heathenism—and that this is the worst possible testimony to the heathen millions in India. Even granting this to be the case (I am sure it is vastly exaggerated in statement), are we to baptize no converts until we are absolutely sure that they will continue steadfast to the end? Have we no backsliders and apostates at home? Verily, there are shoals of them in all our home churches. Did the Apostles baptize no heathen except those who persevered to the end? Do we not read that “All Asia fell away”? Certainly, reasonable care should be taken; but if we are to baptize none until their “calling and election” are made sure, then we must needs reorganize our methods, and cease to look to the Acts of the Apostles for instruction in missionary work. We can do none other or better in this respect than John the Baptist did. Preach the Gospel faithfully, and when men come to offer themselves for baptism tell them, as he told his converts, “I indeed baptize you with water, unto repent-

ance, but there cometh one mightier than I: . . . he shall baptize you with the Holy Ghost and with fire.” Never was there a country or a field where the proper work of both the evangelist and the teacher is so much needed.

In God's name let the baptism go forward, but also, in God's name, let the home churches see to it that these thousands who are pressing into the kingdom do not lack instruction and care for the want of teachers. In another batch of notes I will speak of the difficulty of bringing the *high-caste* Hindu to baptism—the other side of the baptismal problem.

Missions.

Indep. Jan 29, 1880

WE have kept our readers fully informed of the various phases of the conflict between the Bishop of Colombo and the Church Missionary Society in Ceylon. Now that the dispute is in the hands of the two archbishops and three of the most influential bishops of the Church of England for settlement, if possible, it may be worth while to review the whole matter, using for the purpose the paper sent to the Episcopal committee of arbitration by the missionaries in Ceylon, as a history of the controversy and a defense of their course. The Bishop, Dr. Copleston, arrived in Ceylon in January, 1876, and soon after he began to introduce a new system of management in the diocese, the tendency of which was to place the operations of the Society under the control of young and inexperienced chaplains, to whom the missionaries were virtually subordinated. The missionaries resisted the innovation, which only had the effect, however, of increasing “the oppressive interference” of the Bishop. He next withdrew the licenses of all the missionaries except one, who was absent. No reason was given for this extraordinary step, and the missionaries could only imagine that it was taken because they had approved the action of two of their number in declining to recognize the Bishop's direct authority over a catechist. The next act of the Bishop was the placing of an important branch of the work of the mission under the care of his arch-deacon. An appeal was taken to the Metropolitan, and, on his advice, the Bishop restored all the licenses save one, that of the Rev. W. Clark. The Bishop fostered ritualistic practices and sacerdotal teaching, and the missionaries refused to participate with the Bishop in communion services at the cathedral. The Bishop

promised to modify the ritual so far as to discontinue practices which the English courts had distinctly pronounced illegal; but he insisted on the eastward position "as the exponent of the doctrine of a sacrifice in the Lord's Supper." At the Visitation, however, he invited one of the missionaries to officiate at the communion service, and, viewing this as a concession and the expression of a desire for harmony, the missionaries participated, and subsequently accepted appointments on committees at the Bishop's hands. But the expectation of peace was delusive. The Bishop still refused, as he had done previous to the Visitation, to license three new missionaries who had arrived from England, unless they would agree to receive communion at his hands, administered with the customary ritual at the cathedral, a test, say the missionaries, which it is most extraordinary to require. The last act of the Bishop was to announce his intention to exclude the Rev. W. P. Schaffter, for holding occasional services in Badulla, in an unconsecrated room; and denounced him, moreover, to a congregation as a disturber and lawbreaker. The design of the Bishop's whole course, say the missionaries, is the gradual transfer of the Society's operations in a field it has occupied for sixty years to the Bishop's immediate control. The effects of the controversy have been disastrous. Seven native deacons have been waiting for years for priest's orders and ten others remain unordained. Some of them have been waiting no less than five years for ordination, and they are greatly needed. The paper closes as follows:

"We have waited in hope that the Bishop of Colombo would perceive the danger to the Church of the course he was pursuing, and would desist from it; we have seen the native congregations debarred from frequent participation in the sacraments; we have listened to their urgent and oft-repeated requests for pastoral supervision by ordained clergy; and we plead with your Grace, and with the Church of England through you, for the supply to them and to us of episcopal superintendence, and those offices which have now for so long been practically denied us, and the absence of which, while it presses heavily on us as missionaries, affects in a still more serious degree the interests of our native brethren and the welfare of the whole body of our native Christians."

THE CHURCH IN INDIA. PROPOSED PROVINCIAL REORGANIZATION.

The historical development of the Anglican Church in India has followed in many respects the growth and consolidation of British rule, and of necessity the ecclesiastical organization has largely followed the civil organization, supreme and provincial. Next year will be the tercentenary of the beginnings of those regular ministrations to the European officials and soldiers from which the Indian Ecclesiastical Establishment was evolved, even more gradually than our complete political control of the country. The year 1914 will be the centenary of the establishment of the first bishopric in India by the appointment of Bishop Middleton to Calcutta. Probably before the centenary is celebrated far-reaching changes will have been effected, deposing that See from the Metropolitan supre-

macy over the whole Province of India and Ceylon, which it has held without question while Calcutta has remained the capital of British India. It is expected that a bishopric will be founded in the new city outside the present Delhi, and that among the most important buildings of the new capital, in the vicinity of Government House and the Council Chamber, a Cathedral will be built. The occupant of the See will perhaps become the Primate of the Church in India.

Historical Development.

Before indicating the nature of the proposals now under consideration it is desirable to outline the development of the episcopate in India during the past century. Bishop Middleton went to Calcutta in 1814, in accordance with a clause in the East India Company's charter of the previous year, which set forth that whereas no sufficient provision had hitherto been made for the maintenance and support of the Church in the British territories of the East Indies and other parts within the limits of the East India Company's influence, it was expedient that a Bishop and Archdeacons for the three Presidencies of Bengal, Madras, and Bombay should be appointed, and that their salaries should be paid by the Company. The Act gave the Crown power to vary the limits of the diocese, which originally included Australia as well as the whole of India, and in 1835, after the next renewal of the Company's charter, the diocese of Madras was constituted, and by Royal Letters Patent the Bishop of Calcutta was made Metropolitan of India and Ceylon, subject, nevertheless, to the general superintendence and revision of the Archbishop of Canterbury. Two years later the diocese of Bombay was formed. In 1845 a bishopric was also founded at Colombo, which did not come under the same administration as the rest of India. To this day the Bishops of Calcutta, Madras, and Bombay are the only Indian Bishops referred to in the Acts of Parliament relating to India, although between 1877 and 1903 bishoprics have been created successively at Rangoon, Lahore, Travancore and Cochin, Chota Nagpur, Lucknow, Tinnevely, and Nagpur under the general authority whereby his Majesty may by Letters Patent vary the limits of the three older dioceses.

At the Provincial Synod held in Calcutta last February a resolution was passed recommending that a bishopric should be constituted for the Telugu country, where over 300,000 natives have become Christians during the last 60 years, the le-

gal status of the Bishop to be that of assistant to the Bishop of Madras. An Indian clergyman, the Rev. A. S. Azariah, was nominated to the Government, but the acceptance has met with considerable criticism both in India and England, has not yet been notified by the State.

Suggested Reconstitution.

It is apparent that the Government must be concerned from many points of view in the questions of episcopal reconstitution discussed at the Provincial Synod held in February last, under the stimulus of the great administrative changes announced at Delhi, and of the need for adapting the organization of the Church to them. The Bishops have resolved to summon clerical and lay delegates from the dioceses to attend as assessors at the next Episcopal Synod to be held in December, to give advice on the possibility and best method of Synodical government. They have also come to the conclusion that the time has arrived for considering whether the Province of India and Ceylon is not too large for adequate organization as one Province. Consequently, the Bishops decided to issue a memorandum, and to circulate it among the delegates of the next Synod, so that the question of the possible division of the Province might be before their minds. It is pointed out that the memorandum does not represent conclusions, but only various points of view which have been brought before the Synod. None of the questions considered was submitted to a vote, and it cannot be assumed that a majority of the Bishops is in favour of any particular scheme. The arguments both for retaining the present provincial organization and for its division are briefly stated in the memorandum. It is clear the Metropolitan cannot efficiently make a personal visitation of all India every five years to make himself acquainted with the Bishops, clergy, leading laity, and local circumstan-

ces of the several dioceses, as contemplated by his Letters Patent. Another argument for forming more than one ecclesiastical Province is the impossibility of getting together the best representatives of the clergy and laity to one general Synod of all India and Ceylon, the distances to any one meeting-place being too great. It is also pointed out that in a Province so vast and heterogeneous as the present, with its growing Christian communities of the most varied types at different stages of Church life, neither useful discussion nor valuable legislation is possible in one Synod.

The formation of a Southern Pro-

... with an Archbishop at Madras and its own Provincial Synod is put forward as a specially urgent need. But if this were the only division made the remaining Province would still labour under all the difficulties of distance and many of the difficulties of heterogeneity connected with the present Province. It is therefore suggested that there should be three Provinces, each having its Archbishop and Provincial Synod. This is understood to be the prevailing view, though the memorandum here, as elsewhere, does not depart from its non-committal tone. By this threefold division the Southern Province would include the dioceses of Madras, Tinnivelly, Travancore, and Colombo, together with any new sees that may be formed in Southern India. The Province of Calcutta would consist of the dioceses of Calcutta, Chota Nagpur, Assam (when formed), and Rangoon; while the Province of Delhi would be formed by the dioceses of Lahore, Lucknow, Bombay, and Nagpur, with the new dioceses of Delhi, formed by the partition of Lahore. The occupant of the new see would be Primate of all India, and as such would be in close touch with the Government. While, on the one hand, it is recognized that historical continuity suggests that the Metropolitan See should still be attached to Calcutta, on the other hand there is the convincing argument (which even the non-committal memorandum inferentially supports) that it is essential that the Metropolitan should reside where he will have frequent opportunities of personal intercourse with the heads of the Government of India.

It has been stated in some quarters that an early decision on these important questions may be expected; and it is known that they have been the subject of much discussion between the Indian Bishops in England this summer and the ecclesiastical authorities here. But having regard to the tentative nature of the memorandum referred to above, and to the share of responsibility for the far-reaching changes contemplated which must attach to his Majesty's advisers, it seems unlikely that a decision will be reached before the further meeting of the Synod which is arranged to take place at the end of the year. In well-informed circles no doubt is entertained as to the necessity for great changes in the organization of the Church in India.

A notable indication of the conviction that the Church in India must be developed in new ways is found in the Bishop of Bombay's first visitation charge delivered in February last. Dr. Palmer not only looks forward to the establishment

of synodical self-government for the Church in India, but also to the exercise of greater liturgical liberty. The Book of Common Prayer, he has pointed out, is in some respects unsuited to the genius of the East, and, having taken counsel's opinion on the point, he holds that the decisions of the Judicial Committee of the Privy Council have no legal force in India. In view of the liberty thus claimed the Bishop has expressed his desire that, with the approval of the Episcopal Synod of the Province, such changes in the public services may be made as would tend to the building up of the Church in India on its own lines. He maintains that it is a wrong policy to be content merely to transplant the Prayer-book and ritual of the Church of England to that great country with its widely different customs and traditions. It is too early to say what may be the result of such a policy, but there can be no doubt that Indian Churchmen themselves feel increasingly a desire to develop their Church life in lines more in harmony with their national sentiments, and such a movement, if it is guided with wisdom, would meet with much sympathy both in England and among English Churchmen throughout India.—
"The Times."

CEYLON LAYMEN'S MISSIONARY MOVEMENT.

INAUGURATION MEETING AT THE PUBLIC HALL.

Pursuant to notification a meeting of Christians of all denominations was held at the Public Hall shortly after 5.30 p.m. yesterday, with the object of starting a Laymen's Missionary Movement in Ceylon. The Hon. Mr. S. C. Obeyesekere occupied the Chair, and was supported on the platform by the Rev. A. K. Finimore, Drs. O. W. Van Geysel, L. Thomas and Solomon Fernando, Messrs. T. Gracie, K. Saunders, Isaac Tambyah, W. W. Crutchfield, A. W. Willis, W. Pate, J. G. O. Mendis, A. J. R. de Soysa and Sam de Soysa. The gathering in the body of the hall was a fairly large one and included the Revs. W. P. Fernando, J. S. B. Mendis, J. W. Samaraweera, G. B. Perera, Messrs. J. C. Jantz, W. de Kretzer, J. de Kretzer, O. W. Hunter and others.

The proceedings commenced with the singing of the hymn "Lord speak to me that I may speak," after which Mr. T. Gracie read a few passages from Holy Scripture.

Dr. L. THOMAS next led the gathering in prayer.

THE ORIGIN AND PURPOSE OF THE MOVEMENT.

MR. W. W. CRUTCHFIELD was then called upon to address the gathering; and did so at some length, explaining the Origin of the Laymen's Missionary Movement in America and Canada, and also its purpose and the duty of its members. It was practically the result of the Students' Volunteer movement started at Starkfield, Mass. U.S.A., at the home of Mr. Mudie at the Mudie School. The purpose of that movement was to secure a large number of College and University educated young men and women to give themselves for work in foreign fields. The numbers had increased every year, and there were now more offering every year than there were funds to send them.

Dr. SOLOMON FERNANDO, who was the next to speak, dwelt at length on the necessity for laymen of all denominations interesting themselves actively in the work of evangelisation.

Mr. ISAAC TAMBYAH quoted statistics showing the number of Buddhists, Hindus and Christians in the Island. In his opinion the work of Christian missionaries in Ceylon was not aggressive

enough. The Laymen's Movement was started with the object of giving Christian work such an aggressive character that it would be possible to realise the evangelisation of the world in this generation as a fact accomplished.

Mr. K. J. SAUNDERS also made an impassioned and lengthy appeal to laymen of all denominations to enter the mission field in the cause of Christ.

Mr. T. GRACIE then brought forward the following resolution:—

That, in view of the large number of districts and villages in this island that are still unevangelized, and recognising the fact that the laymen of all the churches are equally responsible with the ordained ministers to pray and work for the coming of the Kingdom of God upon earth, and that every Christian should recognise the world as his field and to the full measure of his ability work for its evangelization, the time has come, in the opinion of this meeting, when a forward movement should be made on the part of the lay members of the Christian Churches of Ceylon with a view to enlisting the intelligent and practical interest of others in the evangelization of this island:

That, with this end in view, an Association called the "Ceylon Laymen's Missionary Movement" be formed, and that the following gentlemen be appointed a Committee (with power to fill vacancies) to organize the movement and to take such steps as shall be necessary to carry into effect the objects in view. The following are the names of the Committee:—Messrs. John Clerk, W. W. Crutchfield, H. L. de Mel, J. W. de Silva, A. J. R. de Soysa, Alex. Fairlie, J. Ferguson, Dr. S. Fernando, Messrs. S. Fernando, A. G. Frazer, Chas. Gibbon, W. D. Gibbon

T. Gracie, R. F. S. Hardie, J. O. Jantz, J. G. O. Mendis, Sir W. W. Mitchell, Hon. Mr. S. C. Obeyesekere, Messrs. J. P. Obeyesekere, W. Pate, W. N. Perera, J. W. Samaraweera, G. S. Schneider, S. W. Soysa, Sergt. Major Stamba, Mr. Isaac Tambyah, Mr. H. Tarrant, Dr. J. L. Thomas, Dr. O. W. Van Geysel, Mr. W. Wadsworth, Joint Secretaries—A. W. Willis and Sam. W. Soysa.

Mr. J. G. O. MENDIS seconded.

The CHAIRMAN in putting the resolution to the meeting gave it his cordial support.

The resolution was carried with acclamation. Mr. SAM W. SOYSA, who was the next speaker, expressed thanks and satisfaction at the speedy effect given to the resolution he had brought forward at the last meeting of Synod which empowered the Standing Committee of the Synod to take such steps as would ensure diocesan co-operation if a Laymen's Missionary movement was started in Ceylon.

The meeting terminated with the Benediction pronounced by the Rev. A. K. Finimore.

A full report of the proceedings will appear in our next issue.

It may be stated that letters regretting inability to attend the meeting but wishing every success were received from—Messrs. Chas. Gibbon (Wattegam), O. P. Wanigatunga (Kandy), J. P. Obeyesekere (Veysangoda), Rev. J. E. Pieris (Ambalangoda), Mr. Solomon Fernando, J. P., U. P. M., and Mr. Samarasekera (Pussellawa).

The Heathen.

TO THE EDITOR OF THE SUN—Sir: I notice in this morning's SUN this remark, made by the Rev. Dr. McConnell of All Souls' at the missionary meeting in Carnegie Hall Wednesday:

I do not know whether pagans will be damned or not. I will qualify that by saying that I do not think they will. I do not believe God will punish those that have committed sin innocently.

Then the future state of the pagans will not be improved by sending missionaries. The case stands thus: If no missionaries are sent to the pagans, all the pagans will be saved. If missionaries are sent to the pagans, such of those heathen as have the Gospel preached unto them and do not accept it will be damned. Send no foreign missionaries and no heathen will be damned. Send some or many foreign missionaries and some or many heathen will be damned. Now, I want all the heathen saved. Consequently, I will not give a cent for foreign missions and damning the heathen. I will save the heathen souls and my money. If there were no foreign missions, the heathen—in China, for instance—would have much less trouble here and none hereafter.

BROOKLYN, Dec. 4. A CONGREGATIONALIST.

See Dec 8, 02

Laymen's Missionary Movement for Ceylon.

INAUGURAL MEETING AT THE PUBLIC HALL.

A public meeting was held at the Public Hall yesterday afternoon to consider what steps should be taken towards forming a Laymen's International and Interdenominational Missionary movement in Ceylon. There was a fairly large gathering of gentlemen who showed their sympathy with the movement by their presence. The Hon. Mr S C Obeyesekere presided. Those accommodated on the platform were:—Mr W W Crutchfield, Dr. Solomon Fernando, Messrs Isaac Tambyah, K J Saunders, J G C Mendis, Dr. C W VanGeysel, Messrs T Gracie, Sam. W Soysa, William A Pate, Dr. Llewellyn Thomas and Mr J C Jansz and the Rev. A K Finnimore.

Letters, expressing regret at being unable to be present, were received from Messrs Chas. Gibbon, C P Wanigatunga (Kandy), J P Obeyesekere (Veyangoda), and Rev. J E Pieris (Anuradhapura), and Mr Solomon Fernando.

THE PROCEEDINGS

commenced with the singing of the first hymn on the printed leaflet, after which Dr. L. Thomas offered prayer, and Mr T Gracie read a portion of scripture. The Chairman then called upon Mr W W Crutchfield to address the gathering.

Mr CRUTCHFIELD said:—Mr Chairman and gentlemen:—I have been asked to tell of the origin of the Laymen's Missionary Movement in Canada and the United States, and also to explain the purpose of the movement and the duty of its members. This movement, like all other great and successful movements, sprang into existence because there was a great demand for just such an organisation. There was a great work to be done which could not be accomplished quite so successfully in any other way. In 1886 the Student Volunteer Movement was founded in the Moody School at Northfield, Mass. Its purpose was to secure a large number of college and university trained young men and women to offer their lives for service on the foreign fields. It was their purpose to secure a sufficiently large number to evangelise the world in this generation. Consequently they took as their watch-word "the evangelisation of the world in this generation." It was not the purpose of the Student Volunteer Movement to send out workers to the foreign fields. Their sole purpose was to secure volunteers and turn them over to the various Boards to send out. So this movement was interdenominational. They established a central office in New York City and placed a General Secretary in charge. Under his supervision there were sent out to all the leading universities and colleges of the United States and Canada representatives. On visiting a college these representatives would call together through the Y. M. C. A. and the Y. W. C. A., all the Christian students of the institution and present to them as vividly and forcefully as possible the great needs of the foreign fields. If several volunteered they were formed into a local volunteer band to study and educate others on missions and to get other students to volunteer. So great was the result that in 1905, 214 of the volunteers were sent out by 45 different boards. In 1906, 254 were sent out and in 1907, 275. This resulted in more offering themselves to the boards than they could send out for want of funds. Just at this time, about two-and-a-half years ago, 100 or so of the leading laymen of the Eastern States met in New York City for prayer and conference with reference to the world's evangelisation, and before they separated the movement known the world over as the

"LAYMEN'S MISSIONARY MOVEMENT"

was launched. The Students' Volunteer Movement, the speaker went on to say, had done such good work that an increasingly large number began offering themselves for the foreign field till it grew out of proportion to the funds available. He would next speak on the purpose of the movement. It was a recognised fact that women and children—especially the younger generation—in their bands and organisations in the church were deeply interested and doing all they could towards the advancement of the Kingdom. But it was also a fact—and a fact to be lamented—that the wealthy laymen of the

Church were asleep to the great responsibilities that rested upon them to do their share not only in meeting together for prayer and conference and the consideration of what they could do, but they did not even contribute of their means liberally for the advancement of the foreign fields. Therefore the purpose of the movement was to educate the laymen by getting them together in conference and placing before them these great needs and at the same time giving them a vision of the world's great opportunities for the advancement of Christ's Kingdom; and ultimately, by education, hoping to lay open to them the great need of the foreign field—the need that they might pray for and that they might contribute towards. The result of gathering these men together in these large conferences was marvellous. One result was that at a meeting in Nebraska, last Spring, it was resolved that the part the Young Men's Christian Association should play in the evangelisation of the world should be to send out not 82 representatives throughout the world, but 200 representatives to the foreign fields of the world. He had covered the ground that he was asked to cover, viz.: the origin of the movement, its purposes, and the duties of its members solely as it was represented in the United States of America and Canada. As to how they should apply that to Ceylon, it was not within his task to explain how it might be done. (Applause.)

ADDRESS BY DR. SOLOMON FERNANDO.

DR. SOLOMON FERNANDO—who was next called upon to speak, said he felt perfectly safe in saying that that movement was not a day too soon in starting amidst them. It was not to be understood from that that laymen had been idle during the past. There were Sun-

day School children, Young Men's Christian Associations and Guilds connected with the various Churches which testified to the interest Christians had been taking in the past. It was pleasant work, exhilarating work and cheerful work—unlike the missionary work which was difficult and full of disappointment and required a great deal of faith and looking forward to. Men must be roused to a sense of their duty, and the purpose of the Association was to carry the Gospel among non-Christians and to enlarge the sphere of Christian work. The work had to be done by laymen. In order to reach the large number of people round about it was absolutely necessary for Christian laymen to be missionaries themselves. They had received more than they deserved of the good things sent out to them by foreign missionaries, and they should now distribute the things they had received. He only hoped for the present that they would form themselves into a Laymen's Missionary Society and that the Spirit of God would direct and guide them to success.

THE POSSIBILITIES OF THE MOVEMENT IN THE TAMIL SPEAKING DISTRICTS.

Mr ISAAC TAMBYAH—the next speaker—said he had been asked to speak on the possibilities of the Laymen's Christian Movement in so far as the Tamil-speaking districts were concerned. He would place before them a few figures and allow them to draw their own inferences. He would be right in stating, in so far as statistics were available to them that Ceylon was essentially a Buddhist country. In support of that he would quote the following figures: In 1881, there were 888,000 Buddhists in Ceylon; Christians, 139,000 in round numbers. In 1891 there were 981,170 Buddhists; Christians, 157,509. In 1901 there were 1,124,305 Buddhists; Christians, 182,632. That, he said, might be largely accounted for by the fact that Buddhism was mostly a national religion. Turning towards the Tamil-speaking districts they would find that Hinduism came next, numerically, to Buddhism. In 1881 there were 328,789 Hindus as against 130,000 Christians. In 1891 there were 336,748 Hindus as against 157,000 Christians. In 1901 there were 450,000 Hindus as against 182,000 Christians. It was possible to account for that alarming numerical difference by the fact that Hinduism was largely bound up with national associations. But the fact was not to be absolutely lost sight of that Eastern Christianity, at least in Ceylon, was to a great extent dependent upon Wes-

tern help and organisation; and it was only when it sought to be independent, as he believed the present movement to a very great extent sought to make it, that it could be said to be independent of foreign support. Christian work as at present conducted was not aggressive enough. He took the responsibility of the statement upon himself. He did not intend that to reflect upon the work done by missionaries. There was no doubt whatever that their work was not aggressive enough. The present movement, as he understood it, was started to give Christian work so aggressive a character as to realise the evangelisation of the world in this generation.

SOME REMARKS BY MR. K. J. SAUNDERS.

Mr. K J Saunders, of Trinity College, Kandy, then engaged the attention of the gathering with an eloquent and powerful address. "If we of the West and you of the East," he said, "are ever to meet and work side by side in love and sympathy, it can only be in pure and Christian love." Work for Christ was full of encouragement and hope and joy. But they must remember that they would also have to share in the sufferings of Christ.

RESOLUTION.

Mr T GRACIE—then proposed the following:—

"That, in view of the large number of districts and villages in this Island that are still unevangelised, and recognising the fact that the laymen of all the Churches are equally responsible with the ordained ministers to pray and work for the coming of the Kingdom of God upon earth, and that every Christian should recognise the world as his field and to the full measure of his ability to work for its evangelisation, the time has come, in the opinion of this meeting, when a forward movement should be made on the part of the lay members of the Christian Churches of Ceylon with a view to enlisting the intelligent and practical interest of others in the evangelisation of this Island: That, with this end in view, an association called the "Ceylon Laymen's Missionary Movement" be formed, and that the following gentlemen be appointed a Committee (with power to fill vacancies) to organise the movement and to take such steps as shall be necessary to carry into effect the objects in view:—Messrs John Clark, W W Crutchfield, H L de Mel, J W de Silva, A J R De Soysa, Alex. Fairlie, J Ferguson, Dr. S Fernando, Messrs S Fernando, A G Fraser, Chas. Gibbon, W D Gibbon, T Gracie, R F S Hardie, J C Jansz, J G C Mendis, Sir W W Mitchell, Hon. S C Obeyesekere, Messrs J P Obeyesekere, W Pate, W N Perera, J W Samaraweera, G S Schneider, Sergt.-Major Stambo, Messrs Isaac Tambyah, H Tarrant, Drs. J L Thomas, C W VanGeysel and Mr W Wadsworth. Joint Secretaries:—Mr A W Willis and Mr Sam W Soysa."

Mr J G C MENDIS—seconded.

The CHAIRMAN—in putting the resolution to the meeting gave it his cordial support.

The resolution was carried with acclamation.

ADDRESS BY MR SAM W SOYSA.

Mr SOYSA—said that it was on September 14th, exactly a month ago, that he had the privilege of making his first address. That was in connection with that movement when he had the honour of moving the resolution on the subject at the Synod of the Anglican Church. It read as follows:—

This Synod receives with great interest news of the operations of the Laymen's Missionary Movement reported in the June issue of the "Mission Field," the S.P.G. monthly magazine. Believing that this international and "Interdenominational Association," with its objective, "the evangelisation of the world in this generation," is worthy of adoption in this Diocese, Synod hereby empowers its Standing Committee to take such steps as will ensure diocesan co-operation if a similar movement can be organised in Ceylon.

It was seconded by Mr Fraser. The speaker quoted the words of his lordship the Bishop of Colombo, with which the resolution was voted on: "We shall certainly give this Association a welcome. I would like to be clear, however, that we are not passing anything which commits the Standing Committee to take any initiative step; but if a similar movement were organised in Ceylon, it will be the business of the Standing Committee to further it to the best of its power." And as most of you are aware, the resolution was unanimously carried. Yesterday as he stood before them he felt that his heart was full of gratitude to Almighty God, that He had honoured his (the speaker's) feeble effort and crowned the first public attempt with such success. He attributed that to the prayers of about a million members of that great organisation all the world over; and in Ceylon also, he knew that a good many brethren offered earnest prayers for the rousing up of the hearts of God's workers in the Lord's vineyard. He was sure he echoed the feelings of many, when he said that they greatly missed the genial presence of

Mr Fraser, who had intended to speak and was looking forward to that meeting; but the physical strain caused by the speeches Mr Fraser had recently delivered in that hall accounted for his absence. Mr Fraser had sent a kind message which had encouraged them. He could not forget how ready Mr Fraser was to help at the beginning when he was attempting to organise the movement. Though absent in body, he knew Mr Fraser was present in spirit. Missionary work had been to him (the speaker) a source of great delight. He had been engaged in it in one form or another for over 26 years—though not as a paid agent. As all Christian workers have had, he too experienced days of gloom when the ship of Faith was subjected to storms and trials; but the loving Master had helped him to trust in Him.

The meeting terminated with the pronouncing of the Benediction by the Rev. A K Finnimore.

LAYMEN'S MISSIONARY MOVEMENT.

MEETING AT THE PUBLIC HALL
YESTERDAY 15/9

In connection with the Laymen's Missionary Movement, a public meeting was held at the Public Hall yesterday afternoon at 5 30 o'clock, to consider what steps should be taken towards forming a Laymen's International and Interdenominational Missionary Movement in Ceylon.

There were no special invitations for yesterday's meeting, but a notice in the *Leader* and the other dailies brought together a fairly large number of gentlemen who showed their sympathy with the movement by their presence.

The Hon. Mr. S. C. Obeyesekere presided. Those accommodated on the platform were:—Mr. W. W. Crutchfield, Dr. Solomon Fernando, Messrs Isaac Tambyah, K. J. Saunders, J. G. C. Mendis, Dr. C. W. VanGeysel, Messrs. T. Gracie, Sam. W. Soysa, William A. Pate, Dr. Llewellyn Thomas and Mr. J. C. Jansz and the Rev. A. K. Finnimore. Those in the hall included:—The Rev. Bastian Fernando, the Rev. Bastian Perera, Dr. H. I. Fernando, Messrs S. Muller, H. A. Toussaint, S. P. Fernando, E. P. Belleth, Cyril Jansz, C. V. Henter, C. R. Hoole, S. VanHoff, J. W. Samaraweera and several others.

Letters expressing regret at being unable to be present were received from Messrs. Chas. Gibbon, C. P. Wanigatunga (Kandy), J. P. Obeyesekera (Veyangoda), the Rev. J. E. Pleris (Anuradhapura), and Mr. Solomon Fernando.

THE PROCEEDINGS.

ORIGIN OF THE MOVEMENT.

Proceedings began with prayer offered by Dr. Thomas, and a portion of Scripture read by Mr. T. Gracie.

Mr. W. W. CRUTCHFIELD then addressed the gathering. He said: Mr. Chairman and gentlemen:—I have been asked to tell of the origin of the Laymen's Missionary Movement in Canada and the United States, and also to explain the purpose of the movement, and the duty of its members. This movement, like all other great and successful movements sprang into existence because there was a great demand for just such an organization. There was a great work to be done which could not be accomplished quite so successfully in any other way. In 1886 the Student Volunteer Movement was founded in the Moody School at Northfield, Mass. Its purpose was to secure a large number of college and university trained young men and women to offer their lives for service on the foreign fields. It was their purpose to secure a sufficiently large number to evangelize the world in this generation, consequently they took as their watch-word

"THE EVANGELIZATION OF THE WORLD IN THIS GENERATION."

It was not the purpose of the Student Volunteer Movement to send out workers to the foreign fields. Their sole purpose was to secure volunteers and turn them over to the

various Boards to send out. So this movement was interdenominational. They established a central office in New York City and placed a General Secretary in charge. Under his supervision there were sent out to all the leading universities and colleges of the United States and Canada representatives. On visiting a college these representatives would call together through the Y. M. C. A. and the Y. W. C. A., all the Christian students of the institution and present to them as vividly and forcefully as possible the great needs of the foreign fields. If several volunteered they were formed into a local volunteer band to study and educate others on missions and to get other students to volunteer. So great was the result that in 1905, 214 of the volunteers were sent out by 45 different boards. In 1906, 254 were sent out and in 1907, 275. This resulted in more offering themselves to the boards than they could send out for want of funds. Just at this time, about two and a half years ago, 100 or so of the leading laymen of the Eastern States met in New York City for prayer and conference with reference to the world's evangelization, and before they separated the movement known the world over as the

"LAYMEN'S MISSIONARY MOVEMENT"

was launched. The Students' Volunteer Movement, Mr. Crutchfield went on to say, had done such good work that an increasingly large number began offering themselves for the foreign field till it grew out of proportion to the funds available. He would next speak on the purpose of the movement. It was a recognised fact that women and children—especially the younger generation—in their bands and organizations in the church were deeply interested and doing all they could towards the advancement of the Kingdom. But it was also a fact—and a fact to be lamented—that the wealthy laymen of the Church were asleep to the great responsibilities that rested upon them to do their share not only in meeting together for prayer and conference and the consideration of what they could do, but they

DID NOT EVEN CONTRIBUTE

of their means liberally for the advancement of the foreign fields. Therefore the purpose of the movement was to educate the laymen by getting them together in conference and placing before them these great needs and at the same time giving them a vision of the world's great opportunities for the advancement of Christ's Kingdom; and ultimately, by education, hoping to lay open to them the great need of the foreign field—the need that they might pray for and the need that they might contribute towards. The result of gathering these men together in these large conferences was marvellous. One result was that at a meeting in Nebraska, last Spring, it was resolved that the part the Young Men's Christian Association should play in the evangelization of the world should be to send out not 82 representatives throughout the world, but 200 representatives to the foreign fields of the world. He had covered the ground that he was asked to cover, viz: the origin of the movement, its purposes, and the duties of its members solely as it was represented in the United States of America and Canada. As to how they should apply that to Ceylon, it was not within his task to explain how it may be done. (Applause.)

DR. SOLOMON FERNANDO.

The next speaker was Dr. Solomon Fernando. He said he felt perfectly safe in saying that that movement was not a day too soon in starting amidst them. It was not to be understood from that that laymen had been idle during the past. There were Sunday school children, Young Men's Christian Associations and Guilds connected with the various churches which testified to the interest Christians had been taking in the past. It was pleasant work, exhilarating work and cheerful work—unlike the missionary work which was difficult and full of disappointment and required a great deal of faith and looking forward to. Men must be roused to a sense of their duty, and the purpose of the Association was to carry the Gospel among non-Christians and to enlarge the sphere of Christian work. The work had to be done by laymen. In order to

reach the large number of people round about it was absolutely necessary for Christian laymen to be missionaries themselves. They had received more than they deserved of the good things sent out to them by foreign missionaries, and they should now distribute the things they had received. He only hoped for the present that they would firm themselves into a Laymen's Missionary Society and that the Spirit of God would direct and guide them to success.

MR. ISAAC TAMBYAH.

Mr. Isaac Tambyah said he had been asked to speak on the possibilities of the Laymen's Christian Movement in so far as the Tamil-speaking districts were concerned. He would place before them a few figures and allow them to draw their own inferences. He would be right in stating, in so far as statistics were available to them, that Ceylon was essentially a Buddhist country. In support of that he would quote the following figures: In 1881, there were 888,000 Buddhists in Ceylon; Christians, 139,000 in round numbers. In 1891 there were 981,170 Buddhists; Christians, 157,509. In 1901 there were 1,124,305 Buddhists; Christians, 182,632. That, he said, might be largely accounted for by the fact that Buddhism was mostly a national religion. Turning towards

THE TAMIL-SPEAKING DISTRICTS

they would find that Hinduism came next, numerically, to Buddhism. In 1881 there were 328,789 Hindus as against 130,000 Christians. In 1891 there were 336,748 Hindus as against 157,000 Christians. In 1901 there were 450,000 Hindus as against 182,000 Christians. It was possible to account for that alarming numerical difference by the fact that Hinduism was largely bound up with national associations. But the fact was not to be absolutely lost sight of that Eastern Christianity, at least in Ceylon, was to a great extent dependent upon Western help and organization; and it was only when it sought to be independent, as he believed the present movement to a very great extent sought to make it, that it could be said to be independent of foreign support. Christian work as at present conducted was not aggressive enough. He took the responsibility of the statement upon himself. He did not intend that to reflect upon the work done by missionaries. There was no doubt whatever that their work was not aggressive enough. The present movement, as he understood it, was started to give Christian work such an aggressive character as to realize the evangelization of the world in this generation.

MR. K. J. SAUNDERS.

Mr. K. J. Saunders, of Trinity College, Kandy, was the last speaker. He spoke at great length, touching very briefly on the movement. "If we of the West and you of the East," he said, "are ever to meet and work side by side in love and sympathy, it can only be in pure and Christian love." Work for Christ was full of encouragement and hope and joy. But they must remember that they would also have to share in the sufferings of Christ.

RESOLUTION.

Mr. T. Grace then proposed the following resolution:—"That, in view of the large number of districts and villages in this Island that are still unevangelised, and recognising the fact that the laymen of all the Churches are equally responsible with the ordained ministers to pray and work for the coming of the Kingdom of God upon earth, and that every Christian should recognise the world as his field and to the full measure of his ability to work for its evangelization, the time has come, in the opinion of this meeting, when a forward movement should be made on the part of the lay members of the Christian Churches of Ceylon with a view to enlisting the intelligent and practical interest of others in the evangelization of this Island: That, with this end in view, an association called the "Ceylon Laymen's Missionary Movement" be formed, and that the following gentlemen be appointed a Committee (with power to fill vacancies) to organize the movement and to take such steps as shall be necessary to carry into effect the

objects in view"—Messrs. John Clark, W W Crutchfield, H L de Mel, J W de Silva, A J R de Soysa, Alex. Fairlie, J Ferguson, Dr S Fernando, Messrs S Fernando, A G Fraser, Chas. Gibbon, W D Gibbon, T Gracie, R F S Hardle, J C Jansz, J G C Mendis, Sir W W Mitchell, Hon S C Obeyesekere, Messrs J P Obeyesekere, W Pate, W N Perera, J W Samaraweera, G S Schneider, Sergt.-Major Stambo, Messrs Isaac Tambyah, H Tarrant, Drs J L Thomas, C W Van Geyzel and Mr W Wadsworth, Joint Secretaries:—Mr A W Willis and Mr Sam W Soysa.

Mr J G C Mendis seconded—Carried with acclamation.

MR. SAM. W. SOYSA.

It was on September the 14th last, exactly a month ago, that I had the privilege of making my first address, almost at this hour in this hall. That was in connection with this very movement which has brought us together. On that occasion I had the honour of moving the resolution on the subject at the Synod of the Anglican Church. It read as follows:—This Synod receives with great interest news of the operations of the Laymen's Missionary Movement reported in the June issue of the "Mission Field," the S. P. G. monthly magazine. Believing that this international and "Interdenominational Association," with its objective, "the evangelisation of the world in this generation," is worthy of adoption in this Diocese, Synod hereby empowers its Standing Committee to take such steps as will ensure diocesan co-operation if a similar movement can be organized in Ceylon.

It was seconded by Mr. Fraser. Let me quote the words of his lordship the Bishop of Colombo, with which this resolution was voted on: "We shall certainly give this Association a welcome. I would like to be clear, however, that we are not passing anything which commits the Standing Committee to take any initiative step; but if a similar movement were organized in Ceylon it will be the business of the Standing Committee to further it to the best of its power." And as most of you are aware, the resolution was unanimously carried. To-day as I stand before this large audience

I FEEL MY HEART FILLING WITH GRATITUDE to Almighty God, that He has honoured my feeble effort and crowned this first public attempt with such success as we see. I dare attribute this to the prayers of about a million members of this great organisation, all the world over; and here in Ceylon also, I know, that a good many of my brethren have offered earnest prayers for the rousing up of the hearts of God's workers in the Lord's vineyard. The large gathering to-night shows that they have not prayed in vain. I am sure I echo the feelings of many, if not of all, when I say that we greatly miss the genial presence of Mr. Fraser. He had intended to speak and was looking forward to this meeting; but the physical strain caused by the speeches he has recently delivered here accounts for his absence to-day. He has, of course, not failed to send a kind message which has encouraged me not a little. I cannot forget how ready he was to help at the beginning when I was attempting to organise this movement. Though absent in body I know he is present with us in spirit. I thank you very much for the honour you have done me in appointing me one of your Secretaries. I am fully alive to the fact that it means work, hard work. Missionary work has been to me a source of great delight. I have been engaged in it in one form or another for over 26 years—that is from my childhood, though not as a paid agent. As all Christian workers have had, I too have experienced days of gloom when the ship of faith

WAS SUBJECTED TO STORMS AND TRIALS;

but the loving Master has helped me to trust in Him. His presence has encouraged me and given much sunshine to my life. The Christian work in which I have so far been able to engage has been for the most part out of Colombo and more especially among the poor. But the present duties call me to a wider sphere of usefulness, to a field of public activity. I find that a satisfactory discharge of my duties is impossible apart from the

prayers of God's people. May I therefore earnestly request all Christian friends to pray vigorously for the success of this movement. It will encourage the office-bearers not a little to know that prayers are being offered on their behalf. I solemnly promise you that I shall do my best, the Lord helping me, to expand the operations of this Association. Already a number of friends has asked me to come to their parishes and speak on the subject. I shall be very glad indeed to go about organising meetings so far as time will permit me. The object of the movement has been expressed as "not administration but inspiration." This means that much co-operation and unity among churches will no doubt be one of the results of this movement. In conclusion let me impress on your minds and through you on all the churches, &c., present here to-night the sound words of Sir Andrew Fraser, spoken in Canada where he had gone as a representative of the Laymen's League of Scotland at the Congress held in April last. His words were:—"If you ask me, shall we invest in this great missionary enterprise, my reply will be "Invest, invest, invest, your sympathy, your interest, and your money." These words express the great importance of this movement. May the wisdom and guidance of our Almighty Father be our stay and our hope.

The meeting terminated with the grace being pronounced by the Rev. Mr. Finimore.

THE LAYMEN'S MISSIONARY MOVEMENT.

SIR,—It is gratifying to note that the beneficent influences of this recent missionary organisation are to operate in this Island also—as seen in the advertisement on the subject. It is not known by many that in Canada and in other parts of America the movement has spread with great rapidity and enlisted the practical sympathy of a very large number of laymen. In Scotland, too, the same kind of organisation has begun operations under the name of Laymen's League of Scotland. At the Canadian National Congress meeting held in New York City, a powerful address in "Missions in India" was delivered by Sir Andrew Fraser, who has been deputed to represent the Scottish League. This speech is reported in full in the "Bible Record" for May and is worthy of perusal by all who have any sympathy with mission work. In commending himself as a witness qualified to speak on the subject of Missionary work in India, Sir Andrew said, amidst applause, "I am not a prejudiced witness, because I was once not a believer and because I am neither a missionary nor the son of a missionary; but I am a strong, emphatic witness because I am a believer and because I believe in it so strongly that I have given my son to the work." This distinguished son is fortunately in our midst and has recently placed us under a very deep debt of gratitude to himself by his great public utterances in the Public Hall. Mr A G Fraser will be as advertised, one of the speakers at their meeting on Thursday.

A glance at the names of the conveners shows that the meeting is expected to be a representative gathering. It is hoped all Christians as well as even non-Christians interested in the work of Missions (and who can trace so much of their parent achievements to missionary effort in the Island) will try to be present at the meeting.

Already, as is well known, the movement has gained a strong footing in the Island by reason of the resolution passed unanimously by the Anglican Synod recently held. No inconsiderable thanks are due to Mr Sam W Soysa, of Jaels, for the lucid convincing speech he made in proposing the resolution, which was seconded by Mr Fraser. Mr Soysa is a type of Laymen-Missionary many of whom it is hoped, the public meeting on Thursday will call into being. These few words are written with the hope of commending the movement to one quite worthy of sympathetic support, and personal effort. It is not a movement for administration but for "inspiration."

ONE INTERESTED.

Nannoya, Oct. 10.

Ceylon Independent 15/16/1959

The Ceylon Laymen's Missionary Movement.

THURSDAY'S MEETING AT THE PUBLIC HALL.

THE SPEECHES.

The following were the speeches delivered at the meeting held at the Public Hall on Thursday evening under the presidency of the Hon Mr S C Obaysekere, to inaugurate a Laymen's Missionary Movement in Ceylon.

MR. W W CRITCHFIELD.

Mr W W CRITCHFIELD, who was the first speaker said; Mr Chairman and fellow Christians,—I have been asked to tell of the origin of the Laymen's Missionary Movement in the United States of America and Canada, and also to tell of its purpose and the duty of its members. The origin of this movement, to be properly understood, must be explained as coming along complementary of and just a little bit later than another great movement in the States, and I shall say just a word or two about that movement. In 1886 at Stokesfield Massachusetts, the home of Mr Mudie, at the Mudie School, there sprang up the Students' Volunteer Movement. The purpose of this movement was to secure a large number of educated young men and young women—College and University trained young men and young women—to give themselves for work in the foreign fields. It was the purpose of this movement to secure a sufficiently large number of the young men and young women to evangelise the world in this generation and consequently they took their watchword "The Evangelisation of the world in this generation." This movement was entirely undenominational. It did not intend to send any of these young men and young women abroad. Its sole purpose was to get them to volunteer for foreign work, and offer themselves through the various Church boards, that in this way they might be sent out. Consequently they established an office in New York City and

ELECTED A GENERAL SECRETARY

and there were chosen young men and young women to travel throughout the large Universities and Colleges of the United States and Canada. When one of these representatives visited a University they asked the Y. M. C. A. and the Y. W. C. A. of that institution to call together for them all the Christian students of that institution. They presented to them as vividly and forcefully as possible the great needs of the foreign field, and called them as God's voice calling to them, that they might offer themselves for the advancement of the Kingdom of God in the foreign fields of the world. Wherever a sufficient number, even two students, would volunteer and sign and agree that it was their purpose, if God permitted, to give their lives in service in the foreign field, these two or more students would be formed into a Students' Volunteer Band that local institution for the purpose of educating the other students in regard to the needs of the foreign field; studying the fields themselves, that they might be able to work themselves, and to add to their number other students that might give themselves to this work. As a result of this movement organised in 1886, in the year 1905 there were, of such students that had been influenced through this movement, 214 sent out by 45 different Church boards to the foreign fields—something like ten or eleven foreign fields of the world. In 1906 they sent out 254; in 1907, 275 of our choice young men and young women from the leading Universities and Colleges of the United States and Canada, through this Students' Volunteer Movement. Just about this time 2½ years ago there met in New York city something over a hundred laymen. They came together with the purpose of praying and

HOLDING A CONFERENCE

that they might be led of God to do what was most needed for the advancement of His Kingdom throughout the world. Before these laymen separated there sprang into existence the organisation known the world over as "The Laymen's Missionary Movement." It was peculiar, the speaker went on to say that just at this time they should meet. The Students' Volunteer Movement, had done such good work than an increasingly large number began offering themselves for the

foreign field till it grew out of proportion to the funds available. He would next speak on the purpose of the movement. It was a recognized fact that women and children—especially the younger generation—in their bands and organizations in the church were deeply interested and doing all they could towards

THE ADVANCEMENT OF THE KINGDOM.

But it was also a fact—and a fact to be lamented—that the wealthy laymen of the Church were asleep to the great responsibilities that rested upon them to do their share, not only in meeting together for prayer and conference and the consideration of what they could do, but they did not even contribute of their means liberally for the advancement of the foreign fields. Therefore the purpose of the movement was to educate the laymen by getting them together in conference and placing before them these great needs and at the same time giving them a vision of

THE WORLD'S GREAT OPPORTUNITIES

for the advancement of Christ's Kingdom; and ultimately, by education, hoping to lay open to them the great need of the foreign field—the need that they might pray for and the need that they might contribute towards. The result of gathering these men together in these large conferences was marvellous. One result was that at a meeting in Nebraska, last Spring, it was resolved that the part the Young Men's Christian Association should play in the evangelization of the world should be to send out not 82 representatives throughout the world, but 200 representatives to the foreign fields of the world. He had covered the ground that he was asked to cover, viz. the origin of the movement, its purposes, and the duties of its members solely as it was represented in the United States of America and Canada. As to how they should apply that to Ceylon, it was not within his task to explain how it may be done. (Applause.)

DR. SOLOMON FERNANDO.

Dr. SOLOMON FERNANDO who was the next speaker said he felt perfectly safe in saying that that movement was not a day too soon in starting amidst them. It was not to be understood from that that laymen had been idle during the past. There were Sunday school children, Young Men's Christian Associations and Guilds connected with the various Churches which testified to the interest Christians had been taking in the past. It was pleasant work, exhilarating work and cheerful work—unlike the missionary work which was difficult and full of disappointment and required

A GREAT DEAL OF FAITH

and looking forward to. Men must be roused to a sense of their duty, and the purpose of the Association was to carry the Gospel among non-Christians and to enlarge the sphere of Christian work. The work had to be done by laymen. In order to reach the large number of people round about it was absolutely necessary for Christian laymen to be missionaries themselves. They had received more than they deserved of the good things sent out to them by foreign missionaries, and they should now distribute the things they had received. He only hoped for the present that they would form themselves into a Laymen's Missionary Society and the Spirit of God would direct and guide them to success.

MR. ISAAC TAMBYAH.

Mr. ISAAC TAMBYAH said he had been asked to speak on the possibilities of the Laymen's Christian Movement in so far as the Tamil-speaking districts were concerned. He would place before them a few figures and allow them to draw their own inferences. He would be right in stating in so far as statistics were available to them that Ceylon was essentially a Buddhist country. In support of that he would quote the following figures: In 1881, there were 888,000 Buddhists in Ceylon; Christians, 139,000 in round numbers. In 1891 there were 981,170 Buddhists; Christians, 157,509. In 1901 there were 1,124,305 Buddhists; Christians, 182,632. That, he said might be largely accounted for by the fact that Buddhism was mostly

A NATIONAL RELIGION.

Turning towards the Tamil-speaking districts they would find that Hinduism came next, numerically, to Buddhism. In 1881 there were 328,782

Hindus as against 130,000 Christians. In 1891 there were 336,748 Hindus as against 157,000 Christians. In 1901 there were 450,000 Hindus as against 182,000 Christians. It was possible to account for that alarming numerical difference by the fact that Hinduism was largely bound up with national associations. But the fact was not to be absolutely lost sight of that Eastern Christianity, at least in Ceylon was to a great extent dependent upon

WESTERN HELP AND ORGANIZATION

and it was only when it sought to be independent, as he believed the present movement to a very great extent sought to make it, that it could be said to be independent of foreign support. Christian work as at present conducted was not aggressive enough. He took the responsibility of the statement upon himself. He did not intend that to reflect upon the work done by missionaries. There was no doubt whatever that their work was not aggressive enough. The present movement, as he understood it was started to give Christian work such an aggressive character as to realize the evangelization of the world in this generation. (Applause.)

MR. KENNETH J. SAUNDERS.

Mr. KENNETH J. SAUNDERS, who spoke at great length said:—Mr. Chairman and Gentlemen,—I think it is a fact that there has been no age in the world's history to which the figure and the teaching of Christ has been so real as it is to the age in which we live. We are being literally driven back to see Christ in His beauty. We are learning that there is no alternative open to us but this: either Christ or no God. We have seen in Him the perfect Vision of Holiness, and realised that apart from Him we know nothing of God. We have seen in Him all the highest that we can aspire to in manhood, and have realised that apart from Him we have no Ideal for the race. In Him, then, we see God manifested as He is; and Man manifested as he may be—as he one day will be. We are being driven back to Christ by a variety of forces which I hope to sketch to you. There is, first of all, the unsatisfied craving of the human heart. "Thou hast made us in Thine Image and we are ever restless until we rest in Thee." We have turned away from scepticism and doubt. We find that we cannot rest on Science, and we are turned back to Christ. We have turned away from the vague hopes which Philosophy holds out that to us, back to the

VISION OF THE LOVE OF GOD.

We have turned away from Materialism, disgusted and utterly ashamed. We have found that the pleasures and the luxuries of life are, after all, only husks. The race has, as Christ said, come to itself. It has realised with shame and penitence that it has to rise and go to the Father—to the Father revealed for all time in Jesus Christ the Perfect Son. Then, we have turned away from our pet schemes of social advancement. We have seen that, after all, the State cannot raise and elevate the masses. We have seen that there is no hope there of redemption, except in Jesus Christ and the Christian Church. We have found that all that was best in our socialism, in our longings for the ideal state, is already summed up in the teachings of Jesus Christ. It is to be a great social kingdom—the kingdom of Righteousness, and in that kingdom the interests of the individual are to be saved; but it is to the individual heart that Jesus Christ looks for that enthusiasm and that love which makes all things new. Again our darling schemes have broken up because of the weakness and refractoriness and the sinfulness of the human heart. Then we have turned away from

THE SUPERFICIAL OPTIMISM

of Science. We have seen that there is no promise there of salvation; we have seen that philanthropy can do nothing for us, apart from the will and the effort of every man himself. We have seen that apart from Christ himself there is no hope for the race. Once more Christ has taught us of the wonderful loving patience of God. He has shown us the heart of the Father, sorrowing age by age, preparing a place for man, yearning to comfort him. He has shown us a wonderful vision of what the love of God may mean. Again Science has brought us near to each other; it has brought the East near to the West and the West near to the East. East and West have mingled, and already there is a mighty upheaval going on—the waking up of social problems—everywhere men seeking, yearning, longing, for some power

wherewith to live for some enthusiasm, we have seen the great nations of the East rising up again in their youth—China, Corea, Japan, rising up to new power. We have seen Uganda springing up to a young, fresh, vigorous manhood; we have seen the awakening of the social conscience in Africa, in Egypt, in India and in our own land. Everywhere then,

MEN ARE TURNING,

looking for some power that should make them agree that should bind them together and put into them new life and fresh enthusiasm. Everywhere they are turning towards Jesus Christ, wisely, eagerly, sometimes doubtfully sometimes with a radiant faith. Listen to the words of that great prophet of India: Krishna Sendra Sann; "Gentlemen," he said, "you cannot deny that your hearts have been touched, and conquered and subjected by a superior Power. That Power, need I tell you, is Jesus Christ. None but Jesus, none but Jesus, none but Jesus, ever deserved this bright, this precious diadem, India, and Jesus shall have it." We have heard the cry from India, as from the West, of the women and the children. Our hearts have been turned and wrenched. In Ceylon, we think, perhaps, that there is no social problem. Believe me you have. The social problem here is as fierce, as acute, as dark, as shameful as it is in the cities of Paris and London. I have seen rights which saddened and sickened me and sent me home physically and mentally depressed; and one wonders, is there no hope for the women and children? There is no hope

EXCEPT IN JESUS CHRIST.

He is the only religious teacher who ever thought of the women and the little children. One looks at the hopeless misery of the incurables, and again one realises that their hope is in Jesus Christ alone.

Think what He says to the man heart-hungry and thirsty. He says: "Blessed are they that hunger and thirst after righteousness." They that hunger and thirst find satisfaction. Think what He has said to the little children: "Let them come unto Me and forbid them not. Think what He has to say to all that suffer and are heavy laden! Everywhere, we find that our hearts are being turned back to Jesus Christ. We realise that if East and West are ever to meet and to love one another and to sympathise with one another, it can only be the power of Christian love. I have seen it again and again, where the spirit of Christ was present, but I have never seen it where the spirit of Christ was not. Then, if this is but a vision of what is to be; if the nations are to find their strength, their hope their youth in Christ, how is it to come about? You know the answer. You have seen the vision of God suffering, yearning;

THE VISION OF THE ETERNAL PAIN.

of the heart of God shown on Calvary. Many of you saw it very vividly portrayed last Sunday. You know that is our hope. We cannot go on with confidence and calmness, because of the great words of Christ: "If I be lifted up, will draw all men towards Me." That is our hope and our strength. We are turned away from the fashion and the aggression of the world, and we see the calm, patient figure of Christ Jesus, and if Christ is to be lifted up in this land He must be lifted up in your life and in mine. There is no other way in which His love and compassion can be shown. You know that even for the man who has seen his Saviour shining upon him in His Glory there is no other way than the old prosaic way of self-sacrifice and service. It is prosaic. Yes, very often it seems hopeless and barren of result, and yet it is full of romance and of a glamour that passes our comprehension, that we cannot describe. I thank God daily for letting me take part in that work. It is full of encouragement and hope and joy. It is the life of self-sacrifice, it is the life of service, but remember that we are sharing in the sufferings of God, in the sufferings of Christ. That service let us render in co-operation,

AS FELLOWWORKERS WITH GOD,
 I now suffer with Christ. Is not that a grand a triumphant thought? And if this great work it given us, how are we to do it? Already the great Army of Christ is marching on to Victory. Are you and I going to have no share in it? Christ calls on every one of us, and especially to us to-day—to us, Laymen—to join Him, to march under Him. Can we hang back at the street corners like loafers? Year after year the clergy, that patient, self-sacrificing band have gone on and on, and on, and we have done nothing to help them, or very little. You know how little encouragement we have given them. To day we cannot stand idly, looking, loafing at the street corners. We must throw in our lot with the Captain of our Salvation; we must take the privilege of service which he holds out to us. It is a great and glorious task. How are we going to do it? I think the answer is this: Christ has been held up to you and to me; He has been revealed to us, to our intellects, to our souls and our whole spiritual being; we have seen in Him the Way, the Truth and the Life. He has helped us in our struggling souls to conquer sin, to fight against the powers of darkness and evil; he has held up to us

A NEW LIFE.

And if you have felt that in your own life, if you have known something of the joy and satisfaction in the thought of sin put away, of life recreated in you afresh, then the voice of Jesus comes to you quite clearly and unmistakably: "Go thou and do likewise." "As the Father sendeth Me, even so send I you" to seek, to save to regenerate. He has given us these powers in our lives. He would have us go out and reclaim our brother man. He has sanctified our lives to his work.

The speaker then went on to say that the Laymen's Missionary movement would include all classes. It would include Doctors, Athletes, Lawyers. There were many all round who needed them. They were hungry and thirsty. They did not need tracts just now. They needed help and friends. There were Doctors and Lawyers in the movement, who know how hard it was for the poor to get justice. There was a great work open to such lawyers. Lastly, he would mention. First of all, there was the life they were leading in this country. Every one of them was in a heathen land, a Messenger of Christ pleading, beseeching. They were sent from their King with a Message of reconciliation. They must show forth their King.

IN THEIR DAILY LIVES.

The servant behind their chair, the dhoby, the rickshaw cooly—all were finding their King through His Messengers. God sent them to appeal to their King to capture it for Him, to sanctify them, to save them. If they were Christians, and if they belonged to Christ, they must also be saviours of men. And then, as missionaries and ambassadors, they must send their couriers of prayer always flying to the Home Government. They were not here to represent their own selves but to represent their King, and they could not be sympathetic and tactful and loving unless they had their prayers or couriers flying always between themselves and their King. There was a glorious and magnificent triumphant work. Should they and he hang back, when Christ needed all of them when He was claiming their intellect and their will and their heart; when He was longing for the salvation of this land and for their help? (Prolonged applause).

MR. T. GRACIE,

Mr T Gracie proposed the following resolution:—"That, in view of the large number of districts and villages in this Island that are still not evangelised, and recognising the fact that the laymen of all the Churches are equally responsible with the ordained ministers to pray and work for the coming of the Kingdom of God upon earth, and that every Christian should recognise the world as his field and to the measure of his ability to work for its evangelization, the time has come, in the opening of this meeting, when a forward movement should be made on the part of the lay members of the Christian Churches of Ceylon with a view to enlisting the intelligent and practical interest of others in the evangelization of the Island: That, with this end in view, an association called the 'Ceylon Laymen's Missionary Movement' be formed, and that the following gentlemen be appointed a Committee (with power to fill vacancies) to organize the movement and to take such steps as shall be necessary to carry into effect the objects in

view":—Messrs John Clarke, W W Ortonfield, H L De Mel, J W de Silva, A J R de Soysa, Alex, Fairlie, J Ferguson; Dr S Fernando, Messrs S Fernando, A G Fraser, Chas. Gibbon, W D Gibbon, T Gracie, R F S Hardie, J O Janes, J G O Mendis, Sir W W Mitchell, Hon S O Obeyesekere, Messrs J P Obeyesekere, W Pate, W N Parera, J W Samarawera, G S. Schneider, Sergt. Major Stambo, Messrs Isaac Tambyah, H Tarrant, Dr J L Thomas, O W Van Geyzel and Mr W Wadsworth. Joint Secretaries:—Mr A W Willis and Mr Sam W Soysa.

In doing so, Mr Gracie said: I have very much pleasure in proposing that resolution to you. After all that has been said by the previous speakers it is quite unnecessary for me to add even one word more but I may say that it gives me very great pleasure in proposing the resolution.

MR. J. G. O. MENDIS,

Mr. J. G. O. MENDIS had very great pleasure in seconding the resolution. Without wasting any words he would just like to take the opportunity of entering a protest against very prevalent idea—he might call it a popular fallacy—that the word "missionary" was synonymous with the word "clergyman." He held that as a Christian each one of them had a vocation to be a missionary. (Hear hear.) Our blessed Lord called not only the apostles; he called also his disciples. His injunction "go and preach, and teach all nations" was addressed to all his disciples. And he told all his followers: "Let your light so shine before the world that they may see your good works and glorify your Father which is in Heaven. He (the speaker) therefore called upon all earnest Christians to join the movement and to do their duty as missionaries. (Applause.)

THE CHAIRMAN'S REMARKS.

The CHAIRMAN having invited further observations, said: Gentlemen, as there are no other gentlemen who are willing to address you I might put this resolution to the meeting, and I am sure it will be received with acclamation. From what we have heard from the previous speakers, it may be inferred that this resolution is merely the result of the observations that have been already made. It is no more than an endeavour to form a band of Christian men and women to take an interest in Christian work, and not leave it merely to the clergymen or the missionaries, but that each and all who have the privilege of being Christians should act the part of a missionary. When we come to consider that our Saviour owes His birth to the East, we of the East are the most competent to understand Him, without leaving that understanding to be brought to us from the West. And the endeavour now is to give the Eastern an opportunity of realising that fact, and to show that the world expects of them

THE SPREADING OF THE GOSPEL,

which is due to an Eastern Rabbi or Teacher. Almost all the great Teachers and religious Leaders of the world have had for their birthplace the East, and we of the East who should follow in their footsteps have been hitherto backward, and this movement is intended to put us on the right road. It expects of us the performance of a duty of which we have been to a great extent neglectful. If for no other reason I say that this movement should have the support of all Christians, in view of the fact that the teaching that it would encourage is the teaching of an Eastern master. I have not the slightest doubt that this resolution will be carried with acclamation and I put it to the meeting.

The resolution was carried with applause.

MR. SAM W. SOYSA.

Mr. CHAIRMAN and Christian friends:—It was on September the 14th last, exactly a month ago that I had the privilege of making my first address, almost at this hour in this Hall. That was in connection with this very movement which has brought us together. On that occasion I had the

honour of moving the resolution on the subject at the Synod of the Anglican Church. It reads as follows:—

This Synod receives with great interest news of the operations of the Laymen's Missionary movement reported in the issue of the "Mission Field", the S Monthly Magazine. Believing that international and Interdenominational Association' with its objective, "the evangelization

isation of the world in this generation, worthy of adoption in this Diocese, Synod hereby empowers its Standing Committee to take such steps as will ensure diocesan co-operation if a similar movement can be organised in Ceylon.

It was seconded by Mr Fraser. Let me quote the words of his Lordship the Bishop of Colombo, with which this resolution was voted on: "We shall certainly give this Association a welcome. I would like to be clear, however, that we are not passing anything which commits the Standing Committee to take

ANY INITIATIVE STEP;

but if a similar movement were organised in Ceylon it will be the business of the Standing Committee to further it to the best of its power". And as most of you are aware, the Resolution was unanimously carried.

To-day as I stand before this audience, I feel my heart filling with gratitude to Almighty God, that he has honoured my feeble effort and crowned this first public attempt with such success as we see. I dare attribute this to the prayers of about a million members of this great organisation, all over the world, and here in Ceylon also, I know, many of my brethren have offered prayers for the rousing up of the hearts of God's workers in the Lord's Vineyard. The large gathering to-night shows that they have not prayed in vain. I am sure

I ECHO THE FEELINGS OF MANY

if not of all, when I say that we greatly miss the genial presence of Mr Fraser. He had intended to speak and was looking forward to this meeting; but the physical strain caused by the speeches he has recently delivered here accounts for his absence to-day. He has of course, not failed to send a kind message which has encouraged me not a little. I cannot forget how ready he was to help at the beginning when I was attempting to organise this movement. Though absent in body I know he is present with us in spirit.

I thank you very much for the honour you have done me in appointing me as one of your Secretaries. I am fully alive to the fact that it means Missionary work has been to me a source of great delight. I have been engaged in it, in one form or another for over 26 years—that is from my childhood, though not as a paid agent. As all Christian workers have had I too have experienced days of gloom when the ship of faith was subjected to storms and trials; but the loving Master has helped me to trust in Him.

HIS PRESENCE HAS ENCOURAGED ME

and given much sunshine to my life. The Christian work in which I have so far been able to be engaged has been for the most part out of Colombo and more specially among the poor. But the present duties call me to a wider sphere of usefulness, to a field of public activity. I find that a satisfactory discharge of my duties is impossible apart from the prayers of God's people. May I therefore earnestly request all Christian friends to pray vigorously for the success of this movement. It will encourage the office-bearers not a little to know that prayers are being offered on their behalf. I solemnly promise you that I shall do my best, the Lord helping me to expand the operations of this Association. Already a number of friends has asked me to come to their parishes and speak on the subject. I shall be very glad indeed to go about organising meetings so far as time will permit me.

The object of the movement has been expressed as "not administration but inspiration". This means much Co-operation and unity among Churches will no doubt be one of the results of this movement.

In conclusion let me impress on your minds and through you on all the Churches &c., present here to-night the sound words of Sir Andrew Fraser spoken in Canada where he had gone as a representative of the Laymen's League of Scotland at the Congress held in April last. His words were:—"If you ask me, shall we invest in this great Missionary enterprise? my reply will be "Invest, invest, invest, your sympathy, your interest, and your money". These words express the great importance of this movement. May the wisdom and guidance of our Almighty Father, be our stay and our hope.

The meeting then terminated with the Benediction, pronounced by the Rev. A K. Finnimore.

CORRESPONDENCE

THE NEED FOR A STUDENT CHRISTIAN UNION IN CEYLON.

SIR,—Will you please allow me, though the medium of your paper, to call the attention of those interested in Christian work among students to the above subject? It seems somewhat strange that no steps should have yet been taken to organise the Christian forces of the colleges and other educational centres in Ceylon. Organised student movements already in existence not only in Great Britain and Ireland and the United States of America, but also in Canada, most of the countries on the Continent of Europe, Australasia, South Africa, and, among countries in the Orient, in China and Corea, and in Japan. Mr. Fraser made reference, in the first of his Public Hall lectures, to "the growing tide of Christian enthusiasm which has swept the leading students of the Anglo-Saxon and Teutonic universities, during the last 15 years, into social and missionary effort." The world's Student Christian Federation seeks to unite all of the national and international movements of the world, to establish similar movements in those parts of the world where they do not exist, and to help all these movements to realise the three aims: "to lead students to become disciples of Jesus Christ as only Saviour and God, to deepen the spiritual life of students; and to enlist students in the work of extending the Kingdom of Christ throughout the whole world." In the report which Mr. John R. Mott, M.A., General Secretary of the Federation, presented to the recent Conference in Oxford, the following remark occurs:—"The Christian colleges and schools both of India and Ceylon have not received that constant attention which their importance requires. Notwithstanding neglect in the past and present difficulties, we should be stimulated by the fact that there are more educated inquirers than ever, that the number of baptisms is increasing, and that openings for speaking on religious subjects are great." I believe these words hold quite true of Ceylon.

If I may make some further reference to the work of the W. S. C. F., the movement has grown, according to the report just mentioned, both extensively and intensively, during the past four years. The Federation now includes 2,060 associations or unions in the universities, colleges, and schools scattered throughout the fields of the various national movements, and has a membership of 138,000 students and professors—an increase of 35,000 during the quadrennium. One evidence of progress is the increase in the number of student volunteers who have gone out for missionary work in non-Christian lands; another is the spread of a genuine missionary spirit among the members of the student movement in non-Christian lands, particularly in India and China. A sentence like the following from Mr. Mott's report is most significant: "One of the wisely missionaries in China has said that the conversion of Chang Po Ling, one of the leading educators of Tientsin a few months ago, was the most important personal decision for Christ made in China during the past twenty-five years."

I beg to suggest that the time has now come for carefully considering the question of organising a Student Christian Movement in Ceylon. It is being recognised that the present is a time of rising spiritual tide throughout the student world. Should we not then take full advantage of the excellent opportunity which Ceylon presents in common with other Eastern lands? I think it would be useful at this juncture to know what the leaders of Christian educational work in Ceylon think of this matter. I may mention the Federation authorities have nominated the following Provisional Committee to represent its interests locally:—Mr. H. Tarrant, of Messrs. Tarrant & Co., Colombo, Acting Chairman; Mr. W. W. Crutchfield, Y. M. C. A. Colombo; Mr. A. G. Fraser, M.A., Trinity College, Kandy; Rev. W. J. T. Small, M.A., B.Sc., Richmond College, Galle; Rev. J. S. de Silva, B.A., Kalutara, corresponding member.

Any of these gentlemen will, I have no doubt, be glad to receive opinions and suggestions, and I shall be very pleased to furnish information on the work of the Federation movement to any who may wish to know more about it.

May I take this opportunity to ask attention to another matter closely connected with the above, on which I have written in your columns before: viz., that the British Student Christian Movement has appointed a sub-Committee of graduate and undergraduate members to deal with the problem of foreign students in the various universities and Colleges of Great Britain and Ireland? This sub-Committee makes it its duty to befriend these students, to help them where necessary towards suitable lodgings, to introduce them to Christian friends, especially to Christian Union leaders, where they may study. They are even prepared, if asked to do so, and if advised of the ship by which they arrive, to do their best to have these students coming from abroad met on their landing.

I think the value of the services of such an organization to Ceylon students, particularly at the present time, will be readily recognised. I should be very glad to forward to the sub-Committee the names and addresses of any students who are already in Great Britain, or are about to proceed there, should the friends send them to me. I have already advised the sub-Committee of two or three such young men at the instance of their parents.—
Yours, &c.,

J. SIMON DE SILVA.

Kalutara, October.

A Reminder That Charity Begins—and Is Needed—at Home.

To THE EDITOR OF THE SUN—Sir: I am presenting no solution of the unemployment problem. I merely am trying to raise a cry to give to those who are the unfortunate victims of unemployment the thousands of dollars which are expended annually in one of the most foolish and needless institutions in this wise, up-to-date country—foreign missions.

While millions of Christians in our own country are in dire distress through no fault of their own, we (some of us, at least) are sending straight out of our country thousands of dollars to heathen who don't give a —. Oh, the bitter, bitter irony of it! Of course, if we ever did abolish foreign missions and give the money we waste on missionaries to those who desperately need it, the poor, dear missionaries would be unemployed. And that is as it should be.

Oh, you self-satisfied church members who so ardently support the foreign missions, turn your simple eyes from the naked Indians who revel in their heathenism, and cast those eyes upon the wretched, hungry folk in the slums of your prosperous country's cities! Does Christ, when such conditions as today exist, appreciate the dollars you deliberately send away, in His name, from the emaciated hands of your own fellow countrymen? No, a thousand times no!

Many of those so-called followers of God—ministers—also have it in their power, by taking their children out of some of the most expensive private schools in the East and sending them to public schools, to aid, with the several hundred dollars "saved" thereby, their needy brethren.

Scarsdale, September 30. A. O. P.]

Mr. Rogers Backs Block-Aid As Charity Beginning at Home

To the Editor of The New York Times:

BEVERLY HILLS, Cal., March 22. —Has your town or city investigated this great scheme called "block-aid" that they have in New York City?

Each person with a job that lives in that block is asked to contribute a dime, quarter or not more than a dollar per week. Your block is so organized that each block helps itself. It's practical and it works.

Every city, town and even country townships should organize and use it. You know absolutely where your money is going, it's helping your next-door neighbor. That's one trouble with our charities, we are always saving somebody away off, when the fellow next to us aint eating. Same thing wrong with the missionaries. They will save anybody if he is far enough away, and don't speak our language.

This is a time when, I don't care where you live, you can't throw a rock without hitting somebody that needs help worse than you do. Here is a scheme where charity begins at home. Yours,

WILL.

Mrs. Musaeus-Higgins at the Y. M. B. A. of the Royal College.

It will be remembered that Mrs. Musaeus-Higgins, by special request, delivered a series of lectures during the course of this year, entitled "Talks on Ceylon History" to the "Young Men's Buddhist Association" of the Royal College. The last of these series of "Talks" for the year was given on Friday night in the Science Hall of the College, illustrated with Lantern Slides. Mr. Hartley, the Principal of the College, presided. The hall was crowded with students and there were also present a few European lady-visitors:—The lecture was most interesting and instructive and at its close Mr. Higgins said:—"Before I close this last of the series of "Talks" to you on Ancient-Ceylon History, I shall like to impress on you, my sons, two very important points: If you have followed me closely, you might have noted that I was trying to teach you from History, that you should not only love your Buddhism, but that you should also live it. Remember that! You should live it. You must grow up as Buddhists worthy of the Philosophy taught by the Lord Buddha. The true spirit of Buddhism should enter your thoughts, words and deeds—or in other words—your thoughts, words and deeds must be righteous ones. Make Buddhism a living power within you and that is point number one that you should bear in mind. As good Buddhists you will naturally be good and enlightened citizens. You will then be a blessing to this country. And the second point I wish to impress on you is how large your indebtedness to the State is and how great your obligation is to serve the State in return. You will remember that in my first lecture to you my sons, I spoke of "Service" and today I will bring home to you that point again and tell you that your obligation to the State is so very great that you will be failing in your duty should you shirk to serve the State when you grow up to be good Buddhist citizens as I expect you to be."

Mr. Hartley proposed a hearty vote of thanks to Mrs. Higgins and he expressed the hope that they would have the privilege of hearing her again and again at their College Hall.

Mrs. Higgins was at one time in the employ of the U. S. G. at Washington D.C.

posed.

MR. BALFOUR ON NATIONAL JEALOUSIES.

Mr. Balfour made his first speech as Prime Minister at a Guildhall banquet ten days ago, and closed it with a noteworthy plea for comity and peace between nations. This was not reported in the cable dispatches. These have a fashion of dilating on everything in the nature of international friction; a firebrand speech of a Minister who has looked too long upon the red wine they exploit at length; but a mere official utterance in favor of civilization and peaceful progress is quite too unexciting. Yet it is really an event of the highest importance when one of the most powerful rulers of Christendom can, with all the sincerity befitting a gentleman and scholar such as Mr. Balfour is, use the language which he did. He said:

"There is no desire which I think ought to be more constantly present to the minds of European statesmen, there is no sentiment which they ought more sedulously to cultivate than that spirit of international tolerance, international comprehension, and, if it may be, international friendship and international love, which, if duly encouraged, will have the most powerful effect in the future whenever dangers menace European peace. That this should happily result from the common union, from the cultivation of affection between European peoples, and from the mutual understanding of European statesmen ought to be the most earnest prayer of every man who has at heart the future of civilization and that peace upon which civilization is based."

THE FOUNDING OF THE LONDON
MISSIONARY SOCIETY.

Evangelist
46 N. 1895
A GREAT OCCASION!

The following letter, touching the recent Centenary proceedings of the above Society, will be read with attention. We copy it from the Philadelphia Telegraph of Jan. 24th, where it is signed by James W. Aitkin, the London correspondent of the Telegraph:

LONDON, Jan. 16, 1895.

In spite of what may be, and is often, said by those who are cynically inclined, mission work is still a subject of great interest to the average English man and woman, and to the younger generation, who cheerfully subscribe their half pennies and pennies toward the religious education of those who bow down to wood and stone and have not the advantages traditionally ascribed to the "happy English child." During the series of May meetings, which touch nearly every form of social and religious philanthropy, no meetings are so well attended or so successful as these which have to deal with missionary endeavor in foreign lands, and the amount of money subscribed for this purpose year after year is something colossal. This being the case an anniversary which is being celebrated during the present week has points of interest which may find acceptance at a distance from the centre. That to which I refer is the Centenary of the London Missionary Society, which comes second in the list of similar organizations, so far as age is concerned. Two years since, the Baptist Missionary Society celebrated its hundredth birthday. In 1899 the Church of England Society will conclude a century of widespread and useful work; two years later the "S. P. G.," or Society for the Propagation of the Gospel in Foreign Parts, will complete its centennial period; and a year or two later the British and Foreign Bible Society will follow. It is calculated that the societies named spend between a half and three-quarters of a million sterling on missionary effort, and the extent of their ramifications is correspondingly large. In the case of the London Missionary Society, it is a

Curious Coincidence.

that it was founded in the very building in which the anniversary breakfast took place

Yesterday morning. This was the Castle and Falcon Hotel, in Aldersgate Street, not far from the General Postoffice, in one of the rooms of which, on the morning of January 15, 1795, some twenty London ministers sat down to consider the claims of the heathen world upon all Christian men and women. The result of their deliberations was the following resolution: "That the ministers who favor the design of forming a society and desire to exert themselves in promoting it by bringing forward a general meeting of ministers and others for the purpose of organizing the society, do signify the same by putting down their names in a book to be provided for the purpose." This volume, which is still extant, contains the names of fifteen ministers, including Matthew Wilks, John Eyre, and John Love, and is the small beginning from which has grown a big organization. It should be added, in common fairness, that in November, 1794, a meeting of eight Nonconformist ministers was held at Baker's Chop House, on Cornhill, at which the idea first took form. In September of 1795 there was a conference at the Castle and Falcon, followed next day by a solemn service at old Spa Fields Chapel in Clerkenwell, at which a Committee was appointed to draw up rules and a constitution for the society.

The celebration of the centenary, which will be continued at various intervals during the year, commenced, as I have said, at the Castle and Falcon, where, instead of the original fifteen, one hundred and fifty sat down to breakfast on the invitation of Mr. Albert Spicer (Treasurer of the Society) and some of the London Directors—the building standing on the same site and bearing the same name as that in which the original meet-

ing was held. Later in the day the company adjourned to the Falcon Square Chapel, and here an interesting series of addresses was delivered. The Rev. J. Guinness Rogers, one of our most

Noted Congregational Ministers

who last Sunday completed fifty years in the ministry, acted as President, and around him were gathered a representative audience of Nonconformist ministers from all parts of the country. The task of giving some particulars of the gathering of a hundred years previously fell upon the Rev. Richard Lovett, who is preparing a History of the Society. The minutes, he said of that meeting were still in existence, and he pointed out that of the fifteen ministers then present seven were Congregationalists, two Countess of Huntingdon's Connection (now practically Congregationalist), four Presbyterian, and two were of the Church of England—the Rev. Dr. Haweis being one of them. The Rev. C. Sylvester Horne, having spoken of the spirit that animated the founders of the Society, and emphasized the generosity with which the poorer people had supported the Society, Mr. Rogers compared the commercial depression of today with that of 1795, and implied that it was worse then than now. Notwithstanding recent failures, their churches were to-day in

A Condition of Comparative Ease.

which would have excited the envy of the richest amongst them a century ago. After referring to the object for which they were gathered together, he spoke of the need for concentration at the very commencement of the new century. The work of their fathers had been preeminently a work of spiritual revival. Those men believed in it to the very death. Was this century, he asked, to be marked by the same faith, the same courage, the same enterprise, the same absolute trust in God that characterized those men who met 100 years ago not far from that spot? In the evening Dr. Parker's splendid Temple on Holborn Viaduct was crowded with a large and enthusiastic audience to publicly

Celebrate the Centenary.

The Chairman of the evening was Mr. Hugh Matheson, Convener of the Foreign Missions Committee of the English Presbyterian Church, and in the course of his opening address he pointed out that such societies followed the evangelistic efforts of Whitefield to give the Gospel to the world at large, as well as at home. Mr. Matheson proceeded to show that Christian union was exemplified in the mission field, and said that he had long entertained the conviction that Christian union would come at home through the mission field abroad. Referring to a visit he had paid to China, fifty years ago, when there were only

Six Native Christians.

in that country, he said he had sailed up the coast with Dr. Medhurst, and on his return

had taken part in organizing a mission to South China in connection with his own church, and there was the closest friendship in China between the agents of the Presbyterian Church and those of the London Missionary Society. In conclusion, he declared that the success of missions was assured, and urged that every family should take a part in the work.

The feature of the evening was an address from the Rev. Charles Berry of Wolverhampton (once called to succeed Mr. Beecher in Brooklyn). The reverend gentleman began by asking whether they could or could not sing a paean of praise that night, and answered that by declaring that their true spirit should be a blending of humility and thankfulness. There was no doubt that they had arrived at

A Critical Period

in the history of the Society, but there were two kinds of crises—one a crisis such as now existed in Turkey, where the reign of misrule over Armenia must end in overthrow and dismissal, and the sooner the better—a remark greeted with loud applause. The year 1896, declared Dr. Berry, might see the bag and baggage policy of 1876 carried into effect. But the crisis in the history of their Society was created by the largeness of their victories in

the mission field. Their crisis was their reward, and the call to new and enlarged efforts. They did not wish to be in the "statu quo" before the origin of their Forward Movement. The present was a time for courage blended with discretion. They must go on

"Full Steam Ahead,"

for God has made the way clear, but they must have regard to the fuel on board—in other words, they must revise, spread, and consolidate their intelligent convictions regarding missionary enterprise. He had discovered a heresy existing especially among the young, which he would call the ethnic heresy. It was that Christ was for a section of the human race only, and that Confucius was good enough for the Chinaman. But even supposing that the religious leaders of other people were inspired, they were but the Moses—the lawgivers, so to speak—of those races, and they demanded and necessitated a Christ who would cleanse and make whole. Dr. Berry urged his hearers to study the history of their Society if they would rise to their opportunities, and quoted an extra from the Church Missionary Intelligence, fixing high praise and honor to their Society, which had the largest total number of native adherents of any. Towards the close of a most vigorous address, repeatedly applauded, Dr. Berry declared his belief that the Gospel was never more credible than to-day, and that as a philosophy and as a religion in the field. If I add that the Centenary Fund already reaches a total of \$225,000, you will see that the celebration is practical as well as sentimental.

THE LONDON MISSIONARY SOCIETY'S CENTENARY "CONVENTION."

BY THE REV. JAMES JOHNSTON.

IN celebration of the hundredth anniversary of "Founders' Week," in connection with the inauguration of the historic London Society, a great convention of a week's duration was opened on September 21st, at the City Temple, London, with a thanksgiving meeting of young people. The directors of the Society recognize that the future of the missionary enterprise—an enterprise rendered forever memorable by the names of Williams, Moffat, Livingstone and Morrison—mainly rests on the shoulders of the rising generation. It may be recapitulated that it was on Monday, September 21st, 1795, a considerable gathering of ministers of religion, comprising representatives of the Independents, Presbyterians and the Church of England, met in the Castle and Falcon Inn, E. C., to attempt the formation of some systematic foreign mission work on the lines which the heroic Carey had sketched three years before. Very fittingly the sons of the fathers are commemorating that accomplished event by narrating the marvelous story of the Society's origin, growth and development, and, if possible, to stir up yet further the spirit of missions in the English Free Churches.

The sowing done has a record worth knowing. It appears that the famous original "Founders' Week" brought in a solitary £1,000, and £1,000 more in promises for strengthening the crusade of a society established on a basis so catholic and broad. Its first epoch-marking mission, it may be remembered, was commenced among the South Sea Islands. At the end of its initiatory year a sum of £11,000 only represented the aggregate income. Now, at the finish of its hundredth year, the sum has reached over £180,000, with brightening prospects. It should be noticed, however, that this includes the yield of the special centenary fund and £30,000, the gift of the natives at the different mission stations. In one hundred years the Society in its lifetime has raised and expended no less a sum than £5,618,123, to which amount has to be added the extra sum of £931,752, contributed "locally," that is, on the mission field itself. It has sent into mission lands over one thousand European missionaries, besides the large company of Christian women, not reckoned in the statistics, who have accompanied their husbands, and have shared their labors, privations, dangers and sorrows. In contrast to the thirty missionaries whom the founders earnestly hoped to be able to maintain, there are on its staff to-day 196 male and 65 female missionaries (not including valuable workers to be counted among the wives of the first named). Seventeen of its agents are qualified medical mis-

sionaries. A resolution to send 100 new missionaries is meeting with a degree of encouragement which augurs that the men and the means will be found at an early date. The Society has a noble roll of 1,476 native ordained pastors and evangelists, and over 12,000 other native helpers.

As a result of its toil and outlay, the Society has 94,192 persons gathered from among heathen peoples into church membership, and some 404,795 native adherents, who are regarded as Christians by their heathen neighbors, because, as the children of converts or as adults, they are under Christian instruction. It has 1,891 schools and 125,984 scholars, of whom, in the Eastern mission, four-fifths are the children of the heathen, who are being educated in the mission schools. To the 95,000 converts now rejoicing in the fellowship of Christ on earth may be added "an equal number who have already passed into the life eternal." To the Society's credit must be placed ten hospitals, in which, during 1893, upward of 98,992 patients received treatment. To the utmost of its capacity the Society had followed each step in the opening of China; the claims of India, before and after the mutiny; the enthusiasm awakened by Livingstone's discoveries in Central Africa; the re-establishment of the missions in Madagascar, subsequent to the dark period of persecution; the beginning of the mission era in New Guinea; the chivalrous endeavor in Central Africa, and the development of the native States in the South African continent. If it should be hinted that the centenary convention of the London Society does not exhibit a specially remarkable extent of returns in the making of Christians, it has shown unquestionably that, at all events, Christians have carried far and wide the blessings of Christendom; or, to use the reply of Sydney Smith, made many years ago to one who was complaining of the inefficiency of missions: "Tho' all was not done that was projected, or even boasted of, yet that much good resulted, and that wherever Christianity was taught it brought with it the additional good of civilization in its train."

In proof of the deep interest evinced in celebrating the wonderful work wrought by the London Missionary Society during its century's history, there were more than 1,000 delegates present at the Convention's meetings representing twenty other missionary societies or denominations, of the Free churches hailing from the United States, the British Colonies, the European Continent, and all parts of the United Kingdom. To these friends and fellow-workers a hearty reception was accorded in the Memorial Hall, London, followed by a public thanksgiving meeting in the City Temple, crowded to excess by supporters and delegates. The most interesting personages attending were King Khama and his attendant chiefs Iebele and Bathoen, all of them closely connected with the Society's missions, while one was a pupil of the illustrious Livingstone. These welcome guests represented three of the most important tribes of the Bechuana Protectorate. When the honored secretary, the Rev. R. Wardlaw Thompson, of the Society, had introduced the missionary representatives, he observed that two of the African chiefs had built a couple of the most handsome churches of their kind to be found in South Africa. King Khama delivered (through Mr. Willoughby, his interpreter) two addresses, which were listened to with breathless interest, in the course of which he thanked the missionaries for all the blessings that they had brought to his land, and trusted that they might labor together in spreading the tidings of the Gospel and in making war upon their common enemy, strong drink.

At the Convention the Society's agents on furlough had an active part, including such typical missionary heroes as Dr. Muirhead, of China, and the Rev. James Chalmers, of New Guinea, who, in common with their brethren, have witnessed to:

" . . . the Faith-sown seeds
Which ripen in the soil of love
To high, heroic deeds."

To the program of the week's public meetings, conferences, discussions, addresses, etc., prominent, of course, being the claims and condition of China and Madagascar, the visitors, home and foreign, have helpfully contributed in order to show more wondrously that "God's center is everywhere, his circumference is nowhere," in making the uttermost parts of the earth his possession.

DARWEN, LANCASHIRE, ENGLAND.

To-day the London Missionary Society commences the celebration of its centenary. Founded in 1795 by the labours of such men as Dr. HAWES, Mr. EYRE, Dr. BOGUE, and others, it has to yield the palm of seniority to the Society for the Propagation of the Gospel, which was established ninety-four years previously, and to the Baptist Society, which preceded it by three years. Nevertheless, the great evangelising agency of the Nonconformists has some claims to be regarded as the initiator of a new experiment in Christendom. When Dr. HAWES, Dr. LOVE, and their friends met at Baker's Coffee House in Change-alley, Cornhill, at the close of 1794—eight men, all told, not wholly unanimous either in their principles or their designs—they came to the momentous decision that the great want of the time was not a denominational society, but something which should repose on a broader basis of Christian feeling. They dared to believe that a rational and religious bond of unity in missionary work could be found in what, during the greater portion of the eighteenth century, was little better than a "pious opinion"—the simple love of the Founder of our faith, the generous enthusiasm to extend and enlarge the Divine Kingdom. And to their honour be it spoken, throughout the hundred years of their existence the London Missionary Society have with noble consistency adhered to the views of their originators, and have refrained from asking any questions as to the particular uniform worn by the soldiers in their ranks. From their first despatch of the ship *Duff* with a large body of missionaries to the South Seas, they have cordially welcomed fellow-labourers from Germany and America, as well as Scotland and England; and although they might well have claimed all the islands—Tahiti, the Marquesas, the Friendly Isles—as their own sphere of operation, in virtue of their original enterprise, they did not hesitate to consent to a division in order to carry out the task of preaching the Gospel to every human being. At the present time their labours have widely developed in British Guiana, in Jamaica, in India, in Central and Southern Africa, in Madagascar, in China, and in New Guinea. To mention but a few of their heroes would be to compile an extremely honourable roll of fame; but no one can say that an association has failed which can include in its ranks such names as those of ROBERT MOFFAT, JOHN WILLIAMS, Dr. MORRISON, and above all, perhaps, DAVID LIVINGSTONE. In its century of useful life it has sent abroad about one thousand missionaries, who have preached neither Presbyterianism nor Episcopalianism, Independency nor Congregationalism, but simply the good tidings of the Word.

In our times missionary work has apparently fallen on evil days. It has become the fashion for sprightly wits to deride the ignorance and question the motives of those who are supposed to be the precursors of the all-rapacious merchant and the disseminators of firearms and unlimited rum. On philosophical grounds it has been objected that Confucianism and Buddhism have trained a number of metaphysicians in China, India, and Thibet who are much more than a match for the simple-minded Christians to whom they are opposed; while anthropologists have urged that certain civilisations fit so closely the habits and mode of life of foreign and barbarian tribes that they cannot be discarded without serious loss and injury. It would be easy to grant that much of all this criticism is true, without thereby asserting that the figure of the missionary is a thing rather to scoff at than to admire. Let us allow that now and again there has been a strange lack of discretion, a woful want of common-

27
sense, a burning zeal which has defeated its own objects by its precipitancy. Some of the men employed in the work of evangelising the world would have doubtless been much better occupied in improving themselves, or cultivating, as the French maxim says, their own garden. Now and again the missions have provoked envy and spite and all manner of uncharitableness, and sometimes have been the prime cause of open war. But, whether or not we choose to assume the imperative claims of Christianity to be the religion of the whole world, it is possible, on merely human grounds, to do justice to these dauntless pioneers. They have carried their lives in their own hands for the sake of an ideal; they have forfeited the pleasures of home and country at the bidding of conscience; in all sincerity and truth they have recognised as their highest duty the conversion of mankind. That human imperfections have often marred the success of the work is no argument against its value, nor yet is it fair to judge a widely beneficent institution by the folly or ignorance of some of its agents. We have this treasure in earthen vessels, but the treasure nevertheless remains beyond price. Nor yet is it wholly just to cast in the teeth of English and American missionary societies the scant measure of progress which, on a total survey of the modern era, it has been their lot to achieve. We know that the actual population of the world is something like fifteen hundred millions, and that, in the eighteen centuries which have elapsed since the foundation of our faith, only some four hundred millions are professedly Christian. Albeit that not so much as a third part of the globe has been evangelised, even that result is not therefore to be despised. The courses of cosmic progress and evolution are not to be compassed by human notation of years.

It is interesting to remember that at the time when Bishop BERKELEY was meditating his missionary college in "the still-vexed Bermoothes" much the same objections were urged against his scheme as those which are so often heard on contemporary lips. A company of youthful wits met together to scoff the gentle divine, who had already revolutionised metaphysical philosophy: but in this case it was not given to them to "vanquish BERKELEY with a grin." The Bishop expounded his scheme with such rare eloquence and warmth of devotional feeling that his hearers are said to have risen to their feet with the words, "Let us all set out with him immediately." It was to the West that BERKELEY pointed the way, but before him JOHN ELLIOT had carried his standard to the East, and had earned the honourable title of "the Indian Apostle." In subsequent years many remarkable names are to be found in the annals of missionary enterprise. WILLIAM CAREY went to India in 1793; HENRY MARTYN'S work lay between 1805 and 1812. In our own time, however, which touches us more nearly, no finer example of the missionary spirit need be quoted than that which is given us by the life of LIVINGSTONE. To no one is the glowing description which PAUL wrote to his Corinthian brethren of his own stormy career more nearly applicable. "In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness"—this was the experience of the African explorer and evangelist. He, too, was continually "in perils of waters, in perils of robbers, in perils in the wilderness, in perils by the heathen," and throughout he adhered to his own heroic maxim: "If we wait till we run no risk the Gospel will never be preached." Every

meeting held in Sydney was under the auspices of the Australian Natives' Association. Australia and New Zealand, when the last contingents are gone, will have sent 20,000 troops to South Africa. This fact is sufficient evidence that the imperial sentiment in Australasia is something more than a matter of phrases.

The Two-Thirds Who Stay

Fully two-thirds of those who attended the recent Students' Volunteer Convention were not personally committed to the movement, and in all probability will never see service on foreign soil. They went to Toronto to receive the education and catch the inspiration of this splendid student uprising. But the effect upon them was hardly less marked than upon the enrolled volunteers. It is seldom that sympathetic non-participants in a great missionary undertaking are influenced to such an extent as was the case at Toronto. Those who remain in this country will not quickly lose the desire fostered in them to relate themselves in some way to the great work of the world's evangelization.

It speaks much for a movement when it is able to leave its impress on those not strictly associated with it. Indeed, no large undertaking is likely to succeed that cannot raise up an army of reserves. The Union would never have been maintained in the dark days of the early sixties had not the men who went to the front been sustained by the multitudes who remained behind and furnished the sinews of war. The men who kept the wheels of industry moving throughout the North, the women who knitted stockings and scraped lint and prepared comfort bags, were as essential to the final outcome as the soldiers who fought at Vicksburg and Gettysburg.

The real problem of the foreign missions today is in the home churches. On the field the outlook was never brighter; converts are multiplying, the schools and colleges are crowded. New fields appeal pathetically for cultivation. There is work enough to do in every missionary station to occupy twice the force on duty. It is only in the churches in America that the enterprise lags. A faithful few carry the missionary movement on their hearts, pray and give and sacrifice on its behalf, but the rank and file of church members are touched hardly at all with the missionary enthusiasm. A few days after the Toronto meeting we met a well-known missionary from India at home on a furlough. "Ah!" said he, "that student convention was tremendously refreshing after the cold baths we often get as we go about among the churches." It is too true that the critical, anti-missionary spirit, which in the outside world has expressed itself so unfairly and bitterly in recent months, has crept into the church. Even men who profess and call themselves Christians are asking whether, after all, it pays to send missionaries to the depressed nations; whether they are not well enough off with the religions which now hold sway.

Those whose business it is to administer missionary work on a large scale are seeing more and more clearly the necessity of a campaign of education in the

A CRISIS IN THE HOME BOARD.

Wash. Banner
Dec 30 The Remedy. *1896*

Messrs. eds.:—During the year that is closing more circulars have been issued, by the Board of Home Missions, than in any previous year of its history. The situation has grown more gloomy month by month, and strenuous appeals are made to the Church to come to the help of its Board.

The latest of these is dated Dec. 3, and reports the charge that the ten per cent. cut in the meagre salaries of the home missionaries was made necessary because the churches had not responded to the call of the Board. This circular calmly announces that there will be no contracts made with the workers, on the field, reaching beyond March 31, 1897, and that it may be necessary at that date to readjust the whole field and reduce the number of missionaries. What will be the effect of such an announcement as this, coming, as it does, at the beginning of a winter in which few have received the salaries due them? Every missionary will be placed upon the rack of suspense, for no one can tell where the axe will fall; nor can they give proper attention to the work in hand while the problem of daily bread and fuel remains unsolved. These men have borne enough. The work is too much crippled already. Other denominations are pressing in, while ours is beating this ignoble retreat.

What are the reasons assigned for this step-by-step retrograde movement? The circulars referred to have declared that it is due to two causes: the financial condition of the country, and the indifference of churches. Neither of these reasons is sufficient. There is ample money in the churches to do many times what has been done. There is sufficient money and enough inclination, on the part of those who formerly gave liberally, to carry on as much work as has been, at any time, under the care of the Board.

The churches and church members have borne the implied responsibility for this deplorable financial condition of the Board long enough. It is now high time for plain speaking. It is less than ten years since, through the munificence of one family, life-long supporters of missions, the different Boards of our Church, situated in New York, were provided with a commodious and centrally located building, where all could be gathered under one roof. We recall the jubilant tone in which it was proclaimed to the whole Church that this, which was to all intents and purposes a gift to the Presbyterian Church, would enable the work of the Church to move forward with increased earnestness and strength, in carrying on the work of the kingdom at home and abroad. The hope was expressed that, when the Millennial morning would dawn, it would find them in that place. It was not long, however, until some unaccountable ambition seized certain members of our two Mission Boards. Not only did they persuade themselves that the property at 53 Fifth avenue was "two strait" for them, but also

that, if they were to introduce business methods into Church work, the returns would justify the venture. It is not necessary to review at length what has been set before each succeeding Assembly for three years. One personal statement may not be out of place, however. Your correspondent attended the Washington Assembly, at which time, we have been told again and again, the proposition to discard the Fifty-three Fifth avenue gift, and undertake a colossal building scheme, was endorsed. Your correspondent listened closely to the reading of reports of the two Boards and the usual somewhat hazy recommendations.

It is well to remember that the interest in the Briggs trial was so great that what is known as regular, or routine business, received little attention, and often but a minority were left inside to vote on such questions. So adroitly was this recommendation worded, that those who listened throughout had no idea of the radical step proposed. It was not until after a month or more that the Church became conscious of what had been done. It goes without saying that the Assembly should watch reports closely and vote intelligently; but it is no less true that a movement of such vital and far-reaching consequences should have been presented in terms such as the intelligence of the average hearer could grasp.

Each protest made against this speculation since then has been met with the assertion that the Assembly at Washington in 1893 was responsible; and that it had recommended the purchase of the lot and the erection of the structure at 156 Fifth avenue. The question asked throughout the Church now is: "What is to be done about it?" There seems to be but one honorable course open. Those who are responsible for the inception and the carrying out of this enterprise, and who have insisted all along that it is a good financial investment, should prove their assertions by taking it off the hands of the Boards, and thus allow all the money sunken there to be released. If the money that has been expended is returned to the Board's treasury, with all the interest for the years it has lain in the ground, there will not only be ample funds to pay all the overdue salaries, but for an extension of the work as well. Moreover,

these salaries when paid should have the interest at average western rates added to them, or else the missionary will be deprived of part of his just due still. No one can dispute this after reading such testimony as is offered by the following from a home missionary, when acknowledging a cheque recently: "Your cheque came just in time to stop the twelve per cent. interest per month, on a note given to save my team from falling at the stroke of the auctioneer's hammer." Think of twelve per cent. per month! What amount will it require to compensate these weary, harassed, and uncomplaining men for such sacrifices, or make good to them the money lost by borrowing at such rates?

Doubtless, in the hands of private own-

ers the building at 156 Fifth avenue would yield a fair return for the funds invested. Subject to the restrictions which a Church corporation must throw around the renting, this is utterly impossible. It requires no financiering wisdom to demonstrate this. If the Board will now cease attempting to explain what cannot be explained, and defending what is indefensible, and, sinking all personal considerations, will act straightforward in this matter, the confidence of the Church may be restored.

Presbyterian.

Dec. 23, 1896.

—Results of a Christless Civilization. Grat-tan Guinness lately said: "All along that West coast of Africa we have built great warehouses stocked with guns, gunpowder and murderous drinks. We have built them at every river's mouth, and far up every navigable river in the interior of the country, wherever European capital and power could reach. Where the Senegal, the Gambia, the Niger and the Congo roll their beneficent waters to the sea, there we have set up the man-murdering factories, and there we land our cargoes of deadly poison. Look at the green boxes in those factories, packed with gin—infamously bad gin, too, scarcely fit to make paint with; gin boxes by the million! Look at the demijohns of rum, great glass jars enclosed in wicker work, filled up to the brim with burning, maddening liquor; rum jars by the million! Look at them in every African village and town all along the coast, positively for thousands of miles, and far away in the interior.

The Chinaman as Seen by a Long-Time Resident in the East. 05/14/1903

TO THE EDITOR OF THE SUN—Sir: The letter in THE SUN on "Women's Sentimentality Toward Chinamen" was particularly appropriate and a step in the right direction.

American women do not, or will not, understand that the Oriental's ideas of women are utterly different from the Western. A Chinaman, as a rule, never feels sincere respect for any woman outside of his mother. He is as void of lofty and pure ideals as a mule. As your correspondent justly remarks: "Any one who has had dealings with the man of the queue has found him far from the innocent he appears, but crafty, exceedingly sharp in business methods, and in morals low and dangerous."

My experience among Chinamen, which has lasted fourteen years, in which time I have known them in Calcutta, Bombay, Madras, Singapore and in their own country, has convinced me that from a Christianizing viewpoint they are impossible. The hundreds of noble lives lost and the expenditure of millions of dollars have brought forth nothing in comparison with the vast sacrifice. The Chinaman's habits, thoughts, traditions, environment and associations are most potent factors in keeping him beyond the influence of Christian endeavor, consequently bona fide conversions are very rare.

How supposedly intelligent American women can plead in behalf of those scoundrels in Brooklyn who are charged with one of the worst crimes that it is possible for man to be guilty of, passes my comprehension. The poor victims of these brutes are scarcely thought of by these Sunday School teachers, or, if thought of at all, are accused of leading the innocent Chinamen astray! No punishment that the law can inflict is adequate to the crime. The probable consequences of their brutish act are appalling; yet we hear that American women are carrying flowers and cigarettes to these fiends! Can insane sentimentality go further?

NEW YORK, Oct. 12. ROBERT J. LAWRENCE.

ABSTRACT OF DR. STORRS' ADDRESS.

Mr. President, Mr. Vice President, Members of the Board, Christian Friends: My heart was very full when I stood, ten years ago this evening, and at this hour, on the platform of the American Board at its meeting in Springfield, and said that I would take into careful and prayerful consideration the action of the Board in electing me to be its President, in spite of my reluctance and against my protest. My heart is very full to-night as I stand at the end of these years, and look into the faces of the members of the Board and of this great congregation. Brethren and friends, you have done me honor overmuch! I have tried to be faithful and patient, kind in feeling and fair in action toward every member of the Board, and I have tried to do faithfully, day by day, what it came to me to do, on behalf of its interests; and this is all that I can claim. Whatever of success has attended the counsels and the work of the Board while I have held the office of President is due to the Divine Master, and not to me; to the Divine Spirit, and not to any counsel or judgment of my own.

It is a great relief to me to stand before you to-night without the responsibilities of the presidency upon me, without the solitudes and the forthcoming duties which I have hitherto had to face when, during these last ten years, I have stood face to face with an assembly like this, on such an occasion.

Dear brethren and friends, I have certainly no fresh and large philosophy of missions to present. I have simply certain cardinal convictions, which were in my mind when I stood on the platform at Springfield, and when afterward I accepted the office to which your kind confidence had called me, which have been more and more vitally imbedded in my mind from that hour to this, and by which all my thought and action concerning Foreign Missions are molded and sustained; and these I shall be glad to recall to you, in a few rapid words, not as anything new or anything startling, but as giving incentive, as I think, and motive, and the law of action, to those in this country who are interested in Foreign Missions.

The first of them is that simple yet ever stupendous conviction that God has a plan in the history of the world, has a purpose for mankind; the purpose to bring mankind into subjection in all its parts, in all its reach, to the Divine law of righteousness and truth, to endow mankind with the treasures of Divine wisdom and grace. It seems to me impossible for any intelligent and reverent thinker to doubt concerning this. Of course, the Bible is full of it from end to end. It speaks in every song and every story. It interprets narrative and history. It gives the criterion of judgment for the character and career of the men whom the Bible presents. According as they have fallen in with this Divine plan, and furthered it by their endeavors and by their life, they are noble; according as they have opposed it, or withdrawn from co-operation with it, they are mean and despised. It is in all the ritual, in all the offices of the ancient dispensation. It is in all the prophecies, pointing on continually to the more and more glowing skies from which Christ is to come in the advent, and into which he is afterward to arise conqueror of death. It is this vital, undecaying idea of the Divine purpose to bring mankind to the knowledge and the holiness of God which is the vital substance of the

Scripture; which prepares us for the advent and for the miracle and for the Divine instruction and for the Cross itself, and then for the illustrious and triumphant ascension which follows the Cross. It is this which makes Pentecost divinely natural, if we may say so, and prophetic of all that is to come after in the dispensation of the Spirit. It is this which reverberates in the great arguments of the Epis-

cles, and which comes out in ruby and jasper and amethyst and chrysolite in the glorious imagery of the Apocalypse. That the armies arrayed in white are to subdue the inveterate and fierce and bloody evils of the world, that is the burden of that closing book. That is the burden really from first to last of all the Scripture; and no man can read that Scripture carefully and thoroughly without having this vital and permanently impressed upon his mind. Whatever particular criticisms may be made concerning writings or portions of writings in the Scriptures, as to their authority, as to their proper place in the sacred canon, as to the authorship of them, as to the time at which they were written, these criticisms or critical inquiries no more touch this substance of the Scripture than a minute botanical analysis touches the splendor of gardens or the grandeur of forests, or than the deep sea soundings efface the blue from the surface of the ocean, or stay the swing of its tremendous tides. But even aside from the Scripture it does seem to me impossible for any intelligent reader of the past to doubt that God has this plan in human history, and is steadily carrying it forward. From the earlier and the later Hebrew annals, from the histories of Assyria and Egypt and Greece and Rome, steadily we trace this plan unfolding; unfolding through the fire and blood of the Middle Ages; unfolding in the discovery of this continent at a time when, after it had been for hundreds of years plucked back from the knowledge of Europe, it was brought to light just as the moveable type was in the hands of man and the Christian Reformation was drawing near. Of course, there have been set-backs, apparently, in this history of the progress of the plan of God concerning mankind, and skeptics make a great deal of those; but they are only natural. This is a prodigious and unreturning campaign; it is not a series of skirmishes unrelated to each other, however brilliant or however disastrous; and the evil which men see is only connected as an occasion with the greater development of the Kingdom of God in the world.

Men say sometimes that war comes in to interrupt the progress of God's Kingdom. Sometimes it does. A war of revenge is always demoralizing; a war of ambition is equally so; a war of self-defense for the welfare and honor of a country is not. I see, walking these streets of New Haven, the blood-red crimson on the foliage, as well as the shining gold, and neither is more indicative of decay than the other, while both are simply prophetic of that verdurous spring which is by and by to come, clothing the lawns with beauty and the trees with the wealth of another year's foliage. So war is sometimes the instrument of God for the furtherance of his Kingdom in the world; and we are not to complain, certainly not to hesitate, certainly not to despond, when convulsions appear among the nations which seem strange in connection with this mighty purpose of the Most High. He is working on to his

result; and whensoever the conviction of the vital and energetic apprehension of that enters into the mind of the Church, into your minds and mine, then the enthusiasm for missions is rekindled in us, then we feel the magnificence of the privilege of working with God, of keeping step with Omnipotence in the march toward the future; then the old enthusiasm from the time of early martyrdoms, from the time of the early missions, will be re-enthroned in our hearts, and we shall see and feel the infinite privilege of men, above the privilege of angels, of working on the earth which Christ consecrated with his blood, for the glory of the Kingdom of that same Christ coming in his power.

And then the second conviction, radical in my mind for all these years, and now, is that the instrument by which this work is to be ac-

complished is the old Gospel, the Gospel of life and salvation. the Gospel of truth and invitation and promise, and of tremendous forewarning. You have seen, many of you, a very suggestive, striking, profound essay, published not long since in one of the magazines, from the pen of Captain Mahan, in which he speaks of the general outward impulse among all the greater nations except our own, shown in their colonizations, shown in their efforts to gain territorial dominion in other lands; and he speaks of the coming together of the Orient and the Occident on the basis of common ideas of material advantage, without the sympathy, the corresponding sympathy, in spiritual ideas. And here he finds a danger—a danger menacing our civilization; for, as he says emphatically, the civilization of modern Europe has grown up under the shadow of the Cross, and everything that is best in it still breathes the spirit of the Crucified; and there is peril in bringing together the East and the West on the basis of common material advantage without this correspondence in spiritual ideas; and he adds, so justly and profoundly, that if this correspondence in spiritual ideas is to be attained it must be not by a process of growth but by a process of conversion. You may remember in one of the letters of Matthew Arnold, he speaks of the fact that the basis of things in Europe generally, and especially in England, has been for ever so long a belief in supernatural Christianity. That belief, he says, is certainly going; but he has no other basis whatever to present for the coming civilization. That basis of belief in supernatural Christianity was around him, was beneath him, was in the air he breathed, was in the face and heart of the friends he met, when he wrote those words; and if it be true, as he also said, that the transformation of the individual is the indispensable condition to the transformation of the community, of the nation or the race, then there was no power in the England of that day, as there is none in the England of this day, to take the place of supernatural Christianity in working out that transformation. With its stupendous truths, with its transcendent facts, with its invitations and promises that pass beyond the sweep of stars, with its gracious manifestations of God in tenderness as well as might—the tenderness of his welcoming smile, as well as the might of his stupendous miracle—in all this discovery of the world supernatural with which, by the very constitution of our being we are allied, with the openings of the future, wherein destinies are to differ according to character, Christianity,

the supernatural, reaches the individual heart to grasp it and to transform it, and reaches through that the circles which are affected by it, that it may transform at last the world; and there is no other power—none known to history, none conceivable by man—that can take the place of this old Gospel which the earliest disciples heard, received and preached, which has been transmitted unto us, which our fathers loved and honored, in which was the impulse to this great missionary organization, and which is in the hands of the missionaries sent out by it to carry to all the darkened world.

And then the third conviction is this: that it is given to the English speaking peoples of the world, and in a certain pre-eminent sense to the American people, to proclaim this Gospel of righteousness and love, and of spiritual transformation, to the peoples of the earth. Every time this thought has come before me it has grasped me with a more prodigious power. This nation, the great minister of God for doing this, his transcendent work, in these tremendous times! It is shown to be so by its very geographical position. Poised on the crest of the globe, with the two great oceans of the world on either hand, with its 13,000 miles of ocean coastline inviting commerce from abroad, stimulating commerce in its exit; with its prodigious wealth, so rapidly accumulating from the mine, from the prairie, from the meadow, from the orchard, from the orange grove, from the sugar plantation, from the wheat-field and the corn-field and the cotton-field, from the silver and the gold in the mines, from the great deposits of coal and iron and copper, from the great riches scattered over the surface, where men may scoop up fortunes in a forenoon, this nation, becoming rapidly one of the wealthiest of the world, perhaps the very wealthiest at this hour, is placed here, in this extraordinary geographical position, that it may send out its commerce, as it does, around the earth, searching every land with the enterprises of that commerce, carrying American manufactures into China and Japan and India and the islands of the sea, all over the earth. Then think of its composite population, allying it with all peoples of the world—16,000,000 of immigrants in seventy years! Let that idea be fully grasped—each of these persons and households with relations running back to the different and distant lands from which they have come. Think of this nation as recognized in all the earth foremost in demanding and promoting popular liberty and enterprise in education, in government and politics, in social life and in all the departments of enterprise. Think of it as having a past strangely significant behind it as well as this outreaching present around it now! the only principal nation in the world, remember, that was founded as a missionary nation, that has kept up the temper of the missionary spirit from the beginning until now. The fathers came to this continent, then a wilderness, as Governor Bradford said, in the great hope, in the intense zeal by coming here to extend the Kingdom of Christ in these remote ends of the earth; and you remember the old seal of the Massachusetts colony, with the figure of the Indian blazoned on it, and for the legend overhead, the Macedonian cry, "Come over and help us!" That was the spirit in which the nation began, and in the same spirit its development has been carried on ever since, in the foundation of schools and churches and benevolent institutions of whatever sort. That

31
has been the idea of this nation from the outset on; and it was that conviction in the minds of the Christian people of this country—that the nation was designed of God to do a great work for him in the furtherance of his Kingdom in the earth—which was an immense power in our Civil War, sustaining the spirit of the people in the midst of disaster and defeat, carrying them upward and onward till the final consummating victory was reached. This is the temper of the nation, it is the indication within it, prophetic and far-sighted, of the divine plan and purpose concerning it. And here is to be the glory of this nation. It is not in its history, it is not in its wealth, it is not in its vast commerce; the glory of this nation of which you and I are part, is, and is to be more and more distinctly in all the future, in the work it does in furthering the Gospel of Christ, the Gospel of transformation, until the ends of the earth shall have seen the salvation of our Lord.

And then, my friends, do not let us forget the final and the most important conviction of all, which is one that has been referred to here again and gain in the course of these meetings—that the power, after all, by which we are to work in this effort to accomplish, as far as we may, God's purpose in the world, is the power of the Holy Ghost. It is not in the truths, stupendous as they are; it is not in the facts, transcendent as they are; it is not in the tender and terrible solemnity and pathos of the cross of Christ, even; it is in the power of the Holy Ghost given unto us. For the Church in the world often simply reflects the temper of the world around it. As the waters reflect the blue of the sky above them, or the gold or crimson

or black of the clouds, so the Church itself is continually reflecting more or less distinctly the temper of the world around it; and especially in times like ours, of vast secular ambition and extraordinary secular success. The temper of the Church becomes secularized, too. In time of prosperity, it is confident and boastful, perhaps, and feels that nothing can arrest it; in time of trouble, pecuniary or other, it is despondent, and feels there is no use in any further endeavor. Then quarrelsome divisions come in, as they come in the neighborhoods of the world, and the life and power of the Church fail because there is not this Divine energy within and beneath. It does seem to me, brethren of the American Board and Christian friends, that we fail wholly to apprehend and appreciate the fact that in this tremendous parenthesis in history between the ascension of the Master into the sky and his coming again in clouds and glory for the judgment of the world, the divine agent for carrying forward the work of God on earth is the Holy Ghost; the Holy Ghost entering into the hearts of men; the Holy Ghost with his omnipotent and unsubduable power, silent and yet mighty. Men of the world are not indisposed to sniff at this because they do not see the power. Well, we do not see the powers in the natural creation that work the greatest results. We do not see the power that binds the universe together. It is perfectly impalpable, though we are all within its grasp. We do not see the power in the vapor which revolutionizes civilization, tunnels the mountains, tramples the sea into a floor; we do not see the power in the type which the finger holds and which dominates cathedrals; we do not see the power in the little spark that abolishes oceans

and knits nations into neighborhoods. All are small impalpable powers, as is this power of the Holy Ghost; but what a power of transformation it is in individual experience and in the history of communities, what a power to lift the race nearer the holiness of the throne of the Most High! It is the power necessary to generate and to maintain missionary enthusiasm. Missionary enthusiasm is not merely faith, confidence in God, confidence in his word; missionary enthusiasm is love for mankind, inspired by and touched with a Divine fire; and where this power of the Spirit of God is there that missionary enthusiasm manifests itself in irresistible energy and efficacy. See it in the missionaries of the Middle Ages, in Anschar and Benedict and all the others. You see it in the missionaries of our own time and our own Board. I was very much touched the other day with the fact that a missionary woman, wife and mother in South Africa, out of her small savings, sent a gift to the American Board of \$300 in gratitude for the commissioning of her third child to do missionary service in foreign lands. I put that to you, reluctant to give money, utterly unwilling to give sons and daughters to this distant and dangerous service and work, and ask if there is not the power from the Spirit of God in that heart which you more vaguely, if at all, feel in yourselves. I remember that passing of the missionaries of Harput from a domicile that was already being shattered by shot to another where, for the time at least, they might have more security, men and women going together through the storm of bullets, carrying two who were too aged and infirm to walk themselves, and not a man nor a woman flinching or screaming as they went along that path of death! That's the power of missionary enthusiasm; that's the tranquillity of the temper that is insphered in the heart of God; and when that power is among the churches and in our hearts, then treasures are unlocked, then divisions are forbidden or are reconciled, and there is the energy of the Holy Ghost working through our small affairs to accomplish the sublime divine design. Yes, the power of the Holy

Ghost—that is the energy on which we must rely to carry forward this work of God to its triumphant and immortal success.

Let us work along the lines and on the levels of these cardinal and superlative convictions: that God has a plan in history, that we may work with that plan, and be as sure as we are of God's character, as sure as we are of God's being, that ultimate success shall crown it; and let us work with the Gospel, the Gospel of life and salvation, which he has crowded and rammed with spiritual appeal to every soul of man. Let us work feeling that this is the opportunity of the ages, that this nation is the minister of God for the ages to come; by its position, by its power and resources, by its relation to other peoples, by its past history, it is the servant of God for furthering his divine designs on earth; and let us work always in the inspiration of that Holy Ghost who separated Barnabas and Saul to the work of missions, who separated the medieval missionaries from all the quietness of monasteries and the seclusion and the delight of libraries, to go out facing death that they might teach men of the Lord. Let us work under the power of that Spirit which we have seen in our own missionaries, felt in our own

hearts—felt more than once, thank God, in these great assemblies; and let us do promptly what we have to do.

I think of those who have gone on not as buried in the dust of death, not as sleeping in the darkness and the silence; I think of them as ascending the starry steeps and standing before God, and hearing the Master's voice of welcome and acclaim, and joining in the worship of angels and of saints, their works following with them; and I pray God that you and I may be with them, and hear the same voice of welcome, when the shadows flee and the darkness disappears and the splendor of immortality breaks upon our vision!

“What pity 'tis, what sin 'tis, that you have so many years got that heavenly bread and hold it for yourselves, not to give one little bit, one crumb to poor heathen. There are so many millions of heathen and you have so much bread; and you could depend upon it you should not have less because you gave; but the Lord Jesus would give His blessing, and you should have the more.”—*Hottentot convert at meeting of C. M. S.*

As is said that

A Hindu woman wrote to Victoria, Empress of India, recounting the many terrible wrongs under which the women of India labored and pleading with her to have them righted. With the recounting, the burden of their wrongs came on her afresh, and in bitterness of soul she cried: “Oh, God, I pray thee, let no more women be born in this land.”

Testimony of a Japanese Scholar.

Dr. Nitobe, Professor of Political Economy in Kyoto Imperial University and the celebrated author of “Bushido,” has recently given us the following authorized statement of his conviction regarding Christianity:—Up till recently Japan has been what the Germans call a “Rechtstaat,” a legally organized state, a skeleton with little or no moral flesh on it. And it is to Christianity that we must look to give us the moral flesh. It is as a state and not as a society that we have made changes and progress, and now the time has come to make changes in society. This is dependent on the personal character of those in places of leadership and authority, and personal character is best improved or changed by Christianity. That people in general believe that Christianity is the best former of character is evidenced by the fact that so many of the characters in popular novels and dramas are Christian.

WHAT THE GERMAN FOREIGN MINISTER HAS SAID.

To the Editor of "THE FAR EAST."

SIR,—Telegraphic dispatches informed us a few days ago that the German Foreign Minister has said "The integrity of Turkey in Asia must be preserved," which means that it does not matter if the Armenians are exterminated like rats on the soil of their own country so long as German Imperialism advances and German Commerce expands. In reality if we must understand the meaning of what the German Foreign Minister has said, we must realise that the prosperity of the German people has to be purchased by the desolation and the lifeblood of the Armenians, and the greater greatness of the German Empire requires that Armenians must perish under the obsession of that putrid carcass which is called "Turkey," because I suppose, as the German Ambassador at Constantinople proclaimed in his speech at the banquet given in honour of the Kaiser's birthday, German Interests are tied up with those of "Turkey," and what are Armenian Interests when pitted against German Interests? although it may be that the contending interests clash on Armenian soil, and by all the rights of Justice, German Interests should evacuate Armenian soil.

But German Interests make the situation in Armenia at the present day extremely and acutely critical because thousands upon thousands and tens of thousands of the Turks have now trekked from Macedonia into Asia Minor and Armenia; these ravenous beasts of prey (thanks to the kind offices of the bankers and the gun-makers of Europe successfully exploiting their trade under the auspices of the powerful governments of Europe) are all more or less armed, and the Turkish soldiery are following, blood-thirsty hungry robbers fully armed; and over them, if we are to accept what the German Foreign Minister has said and what the German Ambassador at Constantinople has spoken, the German Eagle stretches his protecting wings.

History teaches us that what is called "Turkey" is an accursed misnomer which has

33

hung over Christian countries and their peoples a blight and a blast and an agony for centuries. It was created in the beginning through the perverse rivalries and jealousies of back-sliding Christians, and although it has long been a putrid carcass, yet the perverse rivalries and jealousies of back-sliding Christians have prevented its burial. Thus the world has seen the marvellous spectacle of the great Powers of Europe with their fleets and their armies kneeling in a row to clean the foul boots of the Turk; and the world has seen the marvellous spectacle of the great Powers with their fleets and their armies smirking and cringing before the Turk and each one saying—"Please, Sir! I am your friend, Sir! Don't trust the other one, Sir! Trust me, Sir!"

Now the Allied States have succeeded in burying a portion of the putrid carcass, but what shall be done for Armenia, where German bodyguards are holding sentinel watch over the Turk, whilst Humanity and Civilisation are crying out in the words which Gladstone thundered thirty-five years ago: "Let the Turks now carry away their abuses in the only possible manner, namely, by carrying off themselves. Their Zaptiehs and their Mudiars, their Bimbashis and their Yuzbashis, their Kaimakams and their Pashas, one and all, bag and baggage, shall, I hope, clear out from the province they have desolated and profaned."

God planted our country—Eden—and we can make it again the Eden which God planted, but German Interests as expounded by the German Foreign Minister and the German Ambassador at Constantinople require that the Turkish Zaptiehs and Mudiars, Bimbashis and Yuzbashis, Kaimakams and Pashas shall remain in Eden and continue to desolate and profane. German Interests are now telling the Armenians—"Die and be done with; because we have enormous interests in the land where you claim to live."

Die and be done with, was the murderous wish of the first Cain for the first Abel, but the prosperity which Cain hoped to acquire by the murder of Abel was never attained, and even so history can repeat itself.

Yours faithfully,

DIANA AGABEG APCAR.

Yokohama, April 26th, 1913.

OPEN LETTER TO THE RIGHT
HONOURABLE H. H. ASQUITH.

SIR,

We, Armenians, all over the world are now looking to the British Government to fulfil their obligations and rescue the remnant of our people that is left from extermination on the soil of our own country.

Thirty-five years ago the British Government, with the British nation at their back, thrust the Armenians into the Turkish hell from which they were escaping. Regardless of her impotent geographical position, Great Britain took upon herself the heaviest responsibility any country could incur toward another when she substituted the Treaty of Berlin for the Treaty of San Stefano and made Article 16 of the last-named Treaty null and void.

Article 16 of the Treaty of San Stefano would have secured to the Armenians emancipation from Turkish atrocities—immunity from slaughter, plunder, torture and outrage on the soil of their own fatherland—since the provisions contained in it were based upon one method—Force—the only method effective with the Turk; nor was it anything more than the Armenians had reasonable right to expect, considering that many of the greatest and best successes of the Russo-Turkish war of 1876/77 were won by Armenian generals.

In 1878 Great Britain carried out her criminal and merciless policy of upholding the Turk and trampling upon the Christians of the East. The present Balkan war, with all its terrific horrors, is the bloody harvest of the Berlin Treaty. Armenia desolated from Ararat to Cilicia, and Armenians hunted like wild beasts and exterminated like rats and vermin on the soil of their own country, must be regarded as the lurid and woful aftermath of the Berlin Treaty.

In 1878 the British Government, with the British nation at their back, took from our unfortunate people the chance they had of escaping from hell and perdition. The British press, followed by a large section of the British public, raged against what they called the advance of Russia in the Near East, and the voices of men like Mr. Gladstone and Mr. Bryce were like the voices of men crying out in the wilderness: the British press and British public forgot that the geographical position of Great Britain did not allow her to

advance in the Near East and also did not allow her to protect the unhappy Christians in that part of the world.

Also by the Cyprus Convention Great Britain undertook the protectorate of "all the land inhabited by the Armenian race and religion."

How has your country fulfilled her pledges? By superintending massacres? You have an appalling answer to make before the judgment seat of God. This is the truth which has to be told.

I do not say that Great Britain encouraged and supported the Armenian Massacres of 1894/95/96/97. I award to Great Britain the credit of making paper remonstrances against those massacres which were encouraged and supported by Russia and Germany; but I ask the British Government to remember that in 1878 the Government of the Czar was the protector of the Armenians, and it was later in 1884 that the Government of the Czar turned from an interested friend into an interested enemy; and had the provisions of Article 16 of the Treaty of San Stefano been allowed to have been put into execution in 1878, sheer force of circumstances would have shaped the policy of the Government of the Czar on different lines, since "Holy Russia," posing before the world as the pillar of Christendom, would not have dared openly to massacre Christian Armenians, nor could Abd-ul Hamid have become Russia's "best Ambassador at Constantinople."

The Constitutional Government of what has been called "Young Turkey," which was established by the help of the Armenians, rewarded the Armenians by the massacre of Cilicia in April, 1909, but the six Signatories of the Treaty of Berlin were unanimous in preserving a discreet silence over even this last hideous tragedy.

Thirty-five years since the Treaty of Berlin "have been years of misery, slaughter, martyrdom, agony, despair," for the Armenians: "misery, slaughter, martyrdom, agony, despair" at the present day; and what shall we do now when all the Turkish wolves and hyenas and jackals from Macedonia are trekking into Asia Minor and Armenia under the protecting wings of the German Eagle? The present is blacker than the past. Behold the result of the Berlin Treaty! We ask now that Great Britain should save the remnant of our people that is left from the bitterest end of the Berlin Treaty.

"The Powers" can do many things, I admit; through the instrumentality of their blood-stained auxiliary—the Turk—they can make, as they have done, our country into a howling wilderness of desolation and our people as the off-scouring of the earth; but they cannot prevent the God of heaven and earth from asking the question—Where are the Armenians? and sooner or later "The Powers" must answer the question which the God of heaven and earth must demand.

Yours faithfully,

DIANA AGABEG APCAR.

NON-CHRISTIAN LAWS.

Recently Mrs. Bishop delivered in London an address upon missions. This well known traveller had much to say upon them:

"It is as a traveller and an outsider that I have been asked to address this magnificent audience. In one respect I have nothing to do with missions, although my feeling and judgment go very strongly along with all missionary effort. I am not only a traveller, but a convert to missions. For the first years of my eight and a half years of Asiatic travel I cared nothing about Missions, and I have been converted to them, not so much because of the work done as by seeing the tremendous need for missionary work. I have seen everywhere missionaries patiently sowing in tears that seed which they themselves are destined never to reap, but which will surely be reaped by their successors. But the awful need of the non-Christianised has impressed itself most forcibly upon me.

DECAY ALL ALONG THE LINE.

My experience is that everywhere in Asia Minor, Persia, India, Japan, China, and Korea the good of the ancient religious systems seems to have dropped out of them in their progress down the ages. The high moral teaching has been lost out of Buddhism to a very great extent. Buddhism has decayed in its teaching and morality and has absorbed the idol worship and the demon worship of the countries it has nominally subjugated. In India Hinduism has descended to depths of which one cannot speak, and elsewhere the good has been lost. One is obliged to come to the conclusion that there is no resurrective power in any of these great Asiatic systems, that they are incapable of being regenerated from within, and that the countries dominated by them must be regenerated from within and that the only thing that can raise them is Christianity received as a vital force.

WHAT CHINA NEEDS.

As Sir Robert Hart has said, Christianity received as a vital force is capable of regenerating even China with its 350 millions of people. But not only have these countries sunk so low religiously; they need also political, social and moral regeneration. The Government is corrupt to its very core, and exists only as an engine of oppression and wrong. Law in those countries is utterly unlike what it is with us, for we are justly proud of the laws and their administration. Law in those countries has its price like other commodities, and the poor are shut out from advantages which the law as we know it can give. There is no truth; lies are not even shameful when they are found out. There is no truth between man and man, and no man trusts any woman. There is no public opinion, and I never realised until I last came home what a blessed thing public opinion is—a public opinion permeated through and through unconsciously with Christianity. There is nothing in those countries to sustain a man in doing right and to condemn him for doing wrong.

A WORLD OF DIFFERENCE.

These people have no standards and no ideals. We have that highest of standards—the example of Him who left us that we should follow in his steps. We have the example of all the saintly men and women of the church in all ages; we have examples in our own families and among those women whom we know among people living in our day, and of those who having lived holy lives, are numbered with the saints of God. These people have none of these examples. The longer I was in Asia the more I realised how hopeless the condition of these people is—without Christ, without hope, and without God in the world might be truly said of them. Belief in demons underlies all the religions of Asia. Demons are ceaselessly propitiated in the quiet of the homes, in the seclusion of the women's houses. They are believed to produce all ills. The sorcerer is the last resort with these people, and their ideas of the future are cheerless and dreary. Whether one looks at the present of these nations or to their idea of the future, one cannot but feel how piteous is their lot without Christianity. I have been announced to speak on "The Cry of the far East," which is really the cry of hopelessness for time and for eternity. When in China I had the pleasure of being escorted from Tientsin to Peking by Mr. Norman, who was subsequently martyred—a journey of five days by boat. He was in Chinese dress, and

at every place we stopped at he preached to the people the story of the Gospel. He told me that he so loved the Chinese that he would like to die among them, little thinking what the manner of his death would be.

THE RAW MATERIAL.

I would say unhesitatingly that the raw material out of which the Holy Ghost fashions the Chinese convert, and often the Chinese martyr, is the best stuff in Asia. One finds that everywhere where the Chinese becomes a convert he afterwards becomes a missionary, and indeed a new creature. It is even possible to pick out the Christians by the change of face, and this is especially the case with the women. The Gospel will be spread in China by the Chinese. Among Chinese Christians there is a most eager desire for instruction in the Bible and a study of the Bible which puts us to shame. There is also great liberality and self-denial for Christian purposes. Another feature of the Chinese convert is the great desire for purity, so that it will be impossible for any of the abuses which degraded the Church at Corinth to pollute the infant Churches in China. The lives of the missionaries work a certain result in every neighbourhood where they have been at work some years. Their lives are a living epistle known and read of all men, and producing the results which such an epistle must produce.

BATHED IN BLOOD.

The church of China bids fair to be, not extinguished, but bathed in blood, and there are many who are speaking now of retreat. Did we speak of retreat—even the Little Englanders among us—after the first terrible disasters in South Africa? It is only a halt that must be called, and that not for retreat, but to send on over-whelming reinforcements.

In concluding, Mrs. Bishop quoted some appalling figures showing what an enormous amount of work there is to be done in the Mission-field, and ended with a thrilling appeal to the vast audience to do what they could to spread throughout the world a knowledge of Him Who had brought life and immortality to light, and to Whom we owe every blessing we enjoy.

As religious teachers they have made the Christian faith known to the countless millions of Chinese who had not heard of its truths before, and thereby gave them a new hope and a new source of inspiration. It is impossible to estimate how much happiness and comfort they have brought to those who found life miserable because of its lack of spiritual vision.

I have outlined the work of American missionaries at some length in order to show the broad scope of their activities and the utter unselfishness of their purposes. Some of them devote five or ten years to China, while others spend their whole lives there; but whether for a longer or a shorter period, they all do it with a desire to do good, and without hope of gain to themselves - beyond the gain of satisfaction in service rendered and duty done. These men penetrate the inland parts of the country, mingle with the people, and live as members of the local community. Neither hardships nor difficulties deter them. In the last half-century troubles sometimes arose between them and the local people, but they were always peaceably settled - settled without the dispatching of a naval or a military expedition on the part of the United States, and without the loss of political or territorial rights on the part of China. So by contrast and comparison the people of China have long come to recognize the difference between the missionaries from the United States and those from certain other countries, and for this reason they have manifested all the more readiness to receive and welcome them with open arms. Nothing which individual Americans have done in China has more strongly impressed Chinese minds with the sincerity, the genuineness, the altruism of American friendship for China than this spirit of service and sacrifice so beautifully demonstrated by American missionaries.

It is sweet to die for England—I do not regret it—sweet to see the devotion of tender nurses about our beds—a few va- grant thoughts flutter for a moment over these consolations, to die in the flood of glory bursting in contemplation of what it is to minister and to die for the sake and in the service of the King of Kings. That will never be my part. I do not complain. I am not worthy the high honor involved. But perhaps I might have been, had some- body taken me in hand early enough. Why does our Church keep Foreign Missions so much in the background? How is it that I was left so long a scoffer?

I do not blame any mortal. I am saying that something is wrong with a scheme of things which fails to put the whole world for Christ right in the forefront as the battle-cry of the Christian Church. I do not know your own inmost feelings. I do not know how keen you are. It is because you gave me the Testament wherein I found the words of life that I tell you something of my rambling thoughts and of the great central regret that fills my whole soul. My little money will presently be found devoted to the cause. But what is that? We can carry nothing out whither I go. My message is that all who are wise should work in the great service while it is day, remembering the coming night.

Copies of this leaflet may be obtained from The Literature Department, Church Missions House, 281 Fourth Avenue, by asking for No. 901.

L YING here in hospital helpless three months from shrapnel wounds which refuse to heal, and just waiting, I have been thinking.

You know I have been all over the world. It would seem that I should have plenty to think about. Strange, isn't it, that my thoughts always go back to the one theme of Foreign Missions — especially as I never thought of them before but in derision; yes, and that notwithstanding help cheerfully given me at Mission hospitals in Amritsar, Jaffa and Uganda when I was sick.

I do not remember giving a single penny to Foreign Missions in my life. It was easy to prate about their uselessness—all so cheap and popular, too. Even as I travelled in distant lands, sometimes well knowing that but for the work of missionaries there had been no road for me, I still refused to own the blessings their work conferred both on the natives they set out to convert and the country which gave the heroes birth. I think *that* stranger even than my ingratitude for help generously given me in Mission hospitals. For gold was my god. My whole energies were set on trade. I might in common fairness have recognized who prepared the way for markets which I found so profitable. But I did not.

When the call to arms came, as you will remember I told you in an earlier letter, I was in London, home on furlough. I joined Lord Kitchener's men. You sent me a New Testament. I have it now.

Reading at random for want of something better to do one night, I was struck by the words of John 17:3: "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, Whom Thou hast sent." I could not forget those words. They have been with me every waking hour these twelve months. They are with me now. And how precious I find them, who can tell? They cause me to care not a jot for this poor maimed body, soon to be set aside.

I've found a Friend, oh, such a Friend,
He loved me e'er I knew Him;
He drew me with the cords of love
And thus He bound me to Him.
And round my heart still closely twine
Those ties which none can sever,
For I am His and He is mine
For ever and for ever.

I realize now that this Friend cares for every savage of our race, even as He cares for me, and why should He not?

Ah, there is the secret of my contempt for Foreign Missions. I had not then that life eternal. Would God I had earlier known the new Birth. I envy you fellows who have done so much for the cause. I would gladly die for it now it is too late.

As I think of the loyalty of subject races, so gloriously exhibited in this day of stress, as I picture those splendid Indians seen in France, my mind still refuses to absorb any but the great central fact—We have here the fruition of the work of British missionaries and of the prayers of missionary-hearted men.

It is sweet to die for England—I do not regret it—sweet to see the devotion of tender nurses about our beds—a few va- grant thoughts flutter for a moment over these consolations, to die in the flood of glory bursting in contemplation of what it is to minister and to die for the sake and in the service of the King of Kings. That will never be my part. I do not complain. I am not worthy the high honor involved. But perhaps I might have been, had some- body taken me in hand early enough. Why does our Church keep Foreign Missions so much in the background? How is it that I was left so long a scoffer?

I do not blame any mortal. I am saying that something is wrong with a scheme of things which fails to put the whole world for Christ right in the forefront as the battle-cry of the Christian Church. I do not know your own inmost feelings. I do not know how keen you are. It is because you gave me the Testament wherein I found the words of life that I tell you something of my rambling thoughts and of the great central regret that fills my whole soul. My little money will presently be found devoted to the cause. But what is that? We can carry nothing out whither I go. My message is that all who are wise should work in the great service while it is day, remembering the coming night.

Copies of this leaflet may be obtained from The Literature Department, Church Missions House, 281 Fourth Avenue, by asking for No. 901.

TOPICS OF THE TIMES.

—What may be described as the official or Governmental view of missionaries is presented by Mr. ARNOLD WARD in the current number of *The Nineteenth Century*. He recognizes fully the excellence of missionary intention, and does not deny that the far-wandering preachers have accomplished much practical good, but by many illustrations provided by his experiences in Egypt he shows how missionary judgment is not always on a par with missionary purpose and the troubles that result from the difference. He specially instances, as among the things that should not be done, the recent sending out by an English Mission Band in Alexandria of a controversial tract in Arabic, entitled "Jesus or Mohammed?" This tract was inclosed in wrappers which bore a resemblance that could not easily have been accidental to those used by the Government, and as it was sent to all the Mohammedan officials in Egypt, it created, Mr. WARD says, "a feeling of consternation among Mussulmans throughout the country." To allay the excitement in some measure, the Government had to dispatch a circular to the mudirs of the provinces utterly disavowing all connection with the tract. It is satisfactory to note that Mr. WARD says these follies are usually committed by Englishmen just out from home. "It is melancholy," as he puts it, "to have to confess that it has nearly always been the English missionaries who have distinguished themselves in Egypt by their lack of political caution, contrasting on the one hand with the sound common sense of the Americans, and on the other hand with the fine tact which the Jesuits have here, as elsewhere, always displayed." Mr. WARD also calls attention to the fact that exhibitions of bad judgment in political affairs not only alienate the natives, but have the same effect on the English community, which, in consequence, "has never been overanxious to welcome missionary co-operation, and warmly resents the embarrassments which indiscreet enthusiasts sometimes place in its way."

THE FRENCH AND THE HOVAS.

Kobe
Chronicle — Jan 14, 189 —

IN one of his recent letters, the correspondent of the *Times* who accompanied the French army in Madagascar gives an interesting account of the final operations before Antananarivo, where he says the Hovas greatly outnumbered the French, and as their artillery carried some 600 yards further than the small field-pieces of the attacking force, they could certainly have annihilated General DUCHESNE'S little force of 3,000 combatants had they been able to muster up even a little courage. The war in Madagascar appears, indeed, to have exploded the pretensions of the Hovas just as the late war in the Far East pricked the Chinese bubble. Madagascar, as is well known, has been a great field for missionary labour—we can remember the missionary magazines of thirty years ago being full of descriptions of the great work done in that part of the world—while the proclamations of the Queen have throughout been of a most pietistic order, and most of the com-

applications dreaded have been due to the fear that the English missionary organisations would be discriminated against by the French conquerors of the island. It is interesting in the light of the *Times*' correspondent's letters to realise the worth of all the labour that has been devoted to proselytising in Madagascar. Previous to the arrival of the French in Antananarivo, the town used to bear on a Sunday a "strong outward resemblance to some sober suburb of London," and the wealthy Hovas apparently set themselves to ape the manners of the respectable lower middle class in England, donning black coats and trousers, assuming a serious air, and attending numerous prayer-meetings in their chapels. They have been pointed out as admirable observers of the Sabbath, as they undoubtedly were. Even the Act of CHARLES II., which makes a Sunday lecture-hall a "disorderly assembly," must be described as very lenient when compared with the stern law of the Hovas, which made Sunday labour of any description, even the drawing of water from a well, a crime punishable with fine and imprisonment. The forces of ascetic intolerance which made kissing on Sunday a penal offence in New England have clearly not spent their energy, for it must be remembered that these laws of the Hovas were passed under missionary influence, and are significant as to the legislation that would be enacted by the religious party in England or America could it again secure control of the secular arm. But with the Hovas it appears that this Sabbatarianism was skin-deep, and only put on with the black coats thought proper for the observance of Sunday. It was curious, remarks the correspondent, to observe how, on the arrival of the French, this rigid Sabbatarianism at once vanished. "On the first Sunday after the occupation the citizens promptly adapted themselves to the laxer ways of their conquerors. It was a day of busy buying and selling of commodities in the streets, and the sanctimonious Hova neglected his chapel to fleece the poor French soldier of his pay." Most of the missionaries who have toiled in Madagascar for years "confess that they are beginning to despair of this false race which in the hour of national peril has proved itself so contemptible." The Hova religion, indeed, was simply but one of the many features of the gigantic Hova sham, "as hollow as their vaunted civilisation, patriotism and warlike character." So intensely conceited are the people that they appear to feel no shame for the utter fiasco of the defence which succeeded to such loud bragging. They would not allow that they were capable of cowardice, and attempted to lay all the blame for their defeat on the Almighty. One said to the corre-

37

spondent, "We Hovas are by nature so ferocious and so brave that even if the French outnumbered us ten to one they could never defeat us. It is, therefore, certain that the Lord, for some good purpose, has turned aside our bullets in this war, and made the arms of our spearmen weak for a time, so that the *vazahas* should be able to reach Antananarivo." One hears the echo of the meeting-house in these expressions. It must give the missionaries no small concern to hear the old glib phrases used in their new connections, and should cause some heart-searching as to whether, after all, the acceptance of the Sabbatarian creed, with its disregard of the rights of others, is proof of receptiveness to lofty ethical ideals. Even Sabbatarianism, it seems, may exist with much corruption and iniquity in other matters. During the Hova régime, every provincial governor and, indeed, every petty official, availed himself of *fanampoana*, or the system of forced labour, and thus enriched himself at the expense

of the wretched cultivators of the soil. "For example, if the Prime Minister ordered a governor to send a hundred labourers to the capital for some purpose, the governor dispatched his *dekas* (aides-de-camp) to impress 400 men, the superfluous 300 of whom he released on payment on their part of blackmail. The *dekas*, so as to get their own share of the spoil, probably collected some hundreds more of extra men, and wrung all they could out of them, as payment for exemption from service." The parallel between converted Madagascar and unconverted China is, as will be seen, particularly close. The French have already announced their determination to put down these abuses, and the reform is likely, it is said, to do more than anything else to reconcile the people to the French rule. Indeed the *Times*' correspondent considers that the French will have very little difficulty in ruling the Malagasy now that the power of the Hova tribe is broken. They will institute many much-needed reforms, and the condition of the people is certain to be materially improved. The difficulty is, of course, the enormous expense that will be entailed by the development and administration of the country.

Missionaries at Post Best Help to Britain

That the British Government not only regards missionary work in times of stress and uncertainty as important but a high form of patriotic service is shown in a message sent to missionaries in Burma. Early in the war, some of these workers applied to the government for enlistment and drill with the British subjects. Later a letter was sent inquiring how American missionaries could best serve the government. The reply in part read:

"Missionaries can best help the government at this juncture by remaining at their post, carrying on the important work of education, contradicting false and idle rumors and exercising a beneficial influence on the minds of the people."

The Missionary Society is a Peace Society in this sense of preparing the way for the great Truce of God, never to be broken, which Christ's return will in the end establish. All haters of war should

"Long for the hour, O Christ, of thy returning;
Faint for the flaming of thine advent feet."

But Christian missions where they get a fair chance are a wonderful agency for *immediate* peace. Think of Nyasaland before Dr. Laws' time as his biographer describes it. (The Life of Robert Laws, Doran, \$3 net.)

"It was a vast region where cruelty, suffering, and bloodshed prevailed unchecked. The people were riven into thousands of independent units warring continuously against each other. Every circle of huts was the scene of endless disputes, witchcraft-trials, beer-drinks and moonlight revelries. It was a country where the thoughts and desires of the heart were evil continually. No woman would venture on the bush-paths alone. She would have been a victim of the first man who met her and would probably have been

DD Jones Dec 12 **A French Fundamentals Institute**

Buy's its Home

The Bible Institute at Nogent-sur-Mame, of which the eminent French preacher, M. Saillens, is the leader, has received a gift of funds sufficient to purchase the house and grounds it occupies. Those in the direction of the Institute obligate themselves to maintain in perpetuity the teaching of the plenary inspiration of Scripture and the evangelical doctrines regarding Christ and his work. The Institute and its supporters will constitute a center of co-operation with the Africa Inland Mission. Through it workers will be enlisted and trained for missions to French colonies, and especially to the French Sudan.

left stabbed to death. Terror made it a sleepless land. 'We want sleep' was the cry of the people to Dr. Livingstone."

Had social evolution or ethnic religion or innate human goodness done anything for them? No!

"Nothing had been evolved throughout the centuries to stimulate them to progress. The glories of nature had had no influence on them for the better. Not a single force had raised them an inch above the dead level of savagery."

But the Gospel of peace has brought peace and good will at last and in a single generation. President Eliot has spoken of the angel song at Bethlehem as "a myth." The prophetic note of the heavenly strain has been too often fulfilled to be that.

"Everywhere now there is sleep profound. Peace lies upon the Lake and the wide-spreading bushland

and the villages. Men still carry spears but it is to ward off the wild beasts. The faces of the women are free from the old sullenness and suspicion. In the deep heart of the forest far from the symbols of ordered law they travel alone in absolute security. Industry is unrestricted and workers have more property than their chiefs in former days."

The Ngoni with their powerful Zulu physiques who once terrorized this country were demonic in their cruelties. They would tie children to branches, kindling fires beneath them, or boil them with rice in their large pots. Now they help Dr. Laws build roads for the people they used to chase like antelopes and evenings study Mark about their campfires. Thousands of them come together at the great communion services and receive the cup from Tonga elders whom once they harried and plundered. All over Livingstonia little sunrise prayer meetings are held at the sound of a village drum. Fifty years ago the dawn would have seen blood-stained warriors and a debauched people still dancing in celebration of pillage and slaughter.

"When Dr. Laws first visited these warriors they secretly tested whether there was any evil object in the visit. The test of poison was administered to one man. He vomited the mixture which was so far satisfactory. It was next administered to a dog who also rejected it. And then to a fowl which did the same. There was peace therefore in the hearts of the white men. Large parties of armed men had been quietly gathering in the village and had the verdict been different the party would have been massacred."

God Be Praised for Robert Laws of Livingstonia, and may He send many others of like quality in our day and generation. Goethe was a doctor *quadruplex*; Laws a doctor *triplex*,—in arts, theology, and medicine, taking the courses in the same years and largely supporting himself by tutoring and cabinet-making. Such a feat presupposes extraordinary ability and his later life does not belie it. And to such mentality so Christian a spirit was bound! Of his thousands of letters someone has said, "They could all be read at the Market Cross." So free were they from unkind remarks. One hearing him in a prayer-meeting recalls this phrase, "All that we can bring to thee, O Lord, is our sins." This missionary after Livingstone's own heart bears on the seal of his ring the Pauline phrase "the regions beyond."

He has been a man of undiscouraged faith. When sickness forced him to return to Scotland after his first five years he wrote that the baboons, with their raucous laughter, seemed to be jeering his apparent failure. The half decade's results were tabulated thus:

<i>Liabilities</i>	<i>Assets.</i>
Five European graves.	One convert.
Five years' expenditures, £20,000.	One abandoned station.
Five years' hardship and toil.	

But indomitable faith brought him back again to what was to prove one of the greatest of modern Christian triumphs.

The Livingstonia Mission occupies eighty square miles of its own property. The graduates of its schools, some of whom have come thither a thousand miles on foot, have gone back to all parts of Africa and even to Malaysia as teachers and preachers and industrial leaders. The Livingstonia Mission Press turns out 30,000 books and pamphlets a year in eight languages. This worthy successor of Armstrong of Hampton has introduced all kinds of industries and has trained workers for them. Orchards and gardens and mills and granite yards and hospitals—all are there and running at capacity. Nudity is passing. Eight million yards of cotton fabrics were imported into Nyasaland last year and 43,000 dozen handkerchiefs. What intimations of order and cleanliness and decency in these figures.

The Sunday-school in the Philippines.—The last Sunday-school convention in Manila gives an attractive gauge by which to measure the growth of evangelical Christianity in the islands. In 1895 Lafcadio Hearn wrote ("Life and Letters"), "I should hardly like to trust myself in Manila because of the Jesuits," and certainly "the Society" would allow no Protestant services in the islands save on Protestant ships in Manila harbor. Yet twenty-six years later we see the Fifth National Sunday School Convention bringing together a thousand persons representing an enrolment of 63,627 scholars and 4,414 teachers.

And this growth is going by leaps and bounds. Thus in 246 Methodist Sunday-schools in 1914 the enrolment was 11,934; in 339 schools today it is 31,370.

A striking feature of the Convention was the

Plague of Globe Trotters in Uganda.

From the Pall Mall Gazette.

Sir H. H. Johnston, his Majesty's Special Commissioner in Uganda, in a despatch addressed to Lord Lansdowne, issued to-day, says:—"Uganda has lately been suffering from a plague of explorers, sportsmen, and amateur collectors. No matter how wealthy some of these individuals profess themselves to be, or how wealthy the newspapers or capitalists whom they represent, they invariably end by living like parasites on one official or another.

"It is really becoming a case of blackmail. If the unfortunate official on whom they plant themselves for the time being (who may not be drawing a salary of more than £250 a year) does not place all his stores at their disposal, they threaten to write disagreeable things about him or about the Uganda administration. If, with a desire to be generally obliging, or because he fears this adverse criticism, the official in question (who may be myself or any one of my colleagues) puts himself to considerable trouble and personal expense to forward the ends of the intruder, then he is 'rewarded' by fulsome praise which probably in the eyes of the Foreign Office, or of the general public who may read it in the newspapers, does him a great deal more harm than good; or if he is praised, it is at the expense of some predecessor or colleague with whom he is on the best of terms and who is made to suffer by unfavorable comparisons.

"Nearly all these individuals give untrue descriptions of the country, because their presence in it has been brief, and their capacity for forming a correct opinion naturally poor. Almost all these individuals manage to arm themselves before starting with letters from Government departments or Government officials, and these letters—as often as not very slight and perfunctory recommendations—are used to extort from the officials all sorts of concessions and assistance which would not otherwise be rendered."

As I said before, it is the duty of all persons serving the British Government in this protectorate to afford reasonable encouragement to traders and settlers, but this encouragement—so far as I am concerned—will be afforded to all such without any special request on the part of the Foreign Office. But I do think the time has come—for the sake not of myself, perhaps, who am better paid than the others, but for the bulk of the officials out here whose pay enables them to do little more than to live in a manner befitting English gentlemen—for the Foreign Office to discourage, as far as is consistent with its views, any more exploring, sporting, or amateur scientific expeditions to these protectorates.

Let all such inquirers be informed that there is free ingress and egress in these protectorates, and that all persons obeying the laws and regulations in force will be free to travel wherever it is safe to do so, but that they can expect no special assistance either individually or collectively, from the British or native Administration; that there are no hotels in the country; therefore, they must be well supplied with tents and provisions; that the native chiefs cannot afford to support them and supply them with food without payment, nor can the European officials provide them with house room or board. There are already several important European trading houses and a large number of British Indian traders and several respectable Arab merchants established in this protectorate, and it is quite a mistaken notion, held, apparently, by not a few people in England, that the commerce of this protectorate remains to be created.

At Entebbe, Kampala, Fort Portal, Eldama Ravine, Kisumu, and most of the principal stations in Unyoro and along the course of the Nile, there are shops or stores at which nearly all European necessaries can be purchased, and purchased at prices by no means unreasonable for the locality. Until the Uganda Railway is completed to the Lake, and the means of communication on the Upper Nile have been added to by the placing of proper steamers on those waters, I should hesitate to encourage firms not already established here to embark on trading enterprises which require an accumulated knowledge of the country and its resources, of the people and of their languages.

Veterinary Christian Science.

Lady Abinger in the Onlooker.

I have found with my animals such great help from Christian Science treatment. I have a horse that some time ago caught a violent cold that settled on the lungs. The horse seemed past all remedies. Everything was done for him. The veterinary surgeon called in several times. Still the animal could not work, so, after months of suffering I telegraphed to a healer in London, and in a couple of days all bad symptoms had gone.

Jan. June 3, 1901

Mr. Robert E. Speer,

on the

The Missionary Peril To-day.

At the Foreign Missions Conference of North America, held in New York in January 1912, Dr. Robert E. Speer gathers up in a few sentences what may be termed the missionary peril to-day. "Our great peril to-day is that we will lose ourselves among manipulations and schemes for organization, while we neglect the forces which create the material to be manipulated and the life to be organized. Our great weakness everywhere is not in our leadership, or our conventions, or our theories as to how things should be done, but in the downright, homespun, unexploited work which the good plain men alone are willing and able to do. I do not believe that the great need of the Christian enterprise at home or abroad is for high finance, or masterful manipulations, or lofty exploits with capable press-agents, but for more solid work between individual and individual, more foundation-laying in the dark, more building of solid Christian congregations and solid Christian character in persons, and quiet occupation of small areas with such true work done as will abide the test of time and spread by the contagion of life."

A BATTLE AND A VICTORY.

BY THE LATE REV. EDWARD A. LAWRENCE.

SOME have forced their way into the mission field through the most formidable obstacles. Others have been led along where every step was taken against their own preference, until at last they found themselves set down in the mission field. As an encouragement to others, I give below the experience related to me by a successful and devoted missionary:

"Even before I gave my heart to Christ I feared to think of a college education, because it was some way impressed upon my mind even then that if I went to college I should have to become a minister, and against that I had the greatest aversion, tho why I cannot now explain. I shall never forget how my father once asked me if I would like to go to college, and how promptly I answered that I did not wish to. I did not dare to tell the real reason, but it was that I did not wish to become a minister. I have a sort of feeling now that God had called me from my birth, as he did Jeremiah, to the work of the ministry, and that even then, Jonah-like, I set my face in the opposite direction from my Nineveh. But in that very aversion to the idea of going to college I was entering into my storm. I think I was never fully at rest after that till I bowed myself at the cross. This happened in the great revival of 1857-'58. After this it was very soon settled in my mind that, if possible, I was to go to college.

"After going to college I still cherished, at times, a feeble hope that I might escape from the ministry, and I held myself open for a long time to be convinced that it was not my duty to become a minister. Yet I really felt in my heart that in accepting the idea of getting a liberal education the first line of my defenses had fallen and I was foreordained to the ministry.

"But here came a worse struggle. What if I should have to be a missionary! That was an unbearable thought, and the very suggestion made me tremble. I feared more than ever to be a minister, lest that step should open the way to my being a missionary. But I

now felt it to be next to impossible to escape being a minister, so I began bargaining with God, and said, 'I will give up all my opposition to the ministry, only do not send me as a missionary. I will be a home missionary even, only send me not to the foreign field.'

"In my sophomore year a secretary of a missionary society visited our college and addressed us one evening. I shall never forget the conflict I had with myself during that address. 'You call yourself a Christian,' I said to myself, "and yet you are not willing to go where *Christ* bids. Can you continue to call yourself by his name if you are not willing to obey him?' Then and there I gave up the conflict with God, and said, 'I will go *wherever* he sends me.' It must be confessed, however, that I still hoped he would not send me 'far off among the Gentiles.' I went to the seminary still with the same hope; here, however, I had a different spirit. I held myself ready to go; I was *interested*, or rather interested myself, in missions; I read about them; I was present at all the missionary meetings; I even took the lead in a band of students who promised to give the first consideration to the foreign field. And so I was gradually convinced that it was my duty to offer myself for mission service.

"I presented, however, as gloomy a picture of my fitness for the foreign field as I conscientiously could, thinking that perhaps I should be refused. But I was accepted. There was one mission field which stood last on my list, from which I had a special shrinking, and to which I was least willing to go. That was the field to which I was appointed. But God had not yet finished teaching me that I was not to follow my own will. I made a special request that I be given evangelistic work for which I had a taste, and expressed the hope that I might not be assigned to the theological school. Before I had been in the mission a year and a half, however, I was appointed to the theological school, and with short intermissions have been there ever since.

"This long experience of the crossing of my own will by God's blessed Providence has oftentimes given me great comfort, as I feel as sure that God is leading me as tho my course had been all marked out upon a chart. And in this work *I have been greatly blessed.*"

MEMORANDUM

To Dr Robert Sheer ^{26 lines to}

Enclosed is an extract from an account of a lecture delivered in London which reached me yesterday & which I

hope may interest you.
Feb 9 10 h 19 27. *Cl. Stuart*

41

Tribute to American Foreign Mission Work

Extract from lecture delivered before the Royal Geographical Society on January 10, 1927 by Colonel Sir Arnold T. Wilson, K.C.I.E.

" Bahrein was also the centre of American missionary enterprise in the Persian Gulf - other points being Kuwait, Basrah, and Muscat. Upon the work of missions in the Persian Gulf, Arabia, and Mesopotamia, Sir Arnold said: "I should not like to speak about the Persian Gulf without bearing testimony to the wonderful work they are doing. I do not suppose they have made converts in appreciable numbers, but they have, by their labours, assisted by the high standard of rectitude displayed by British officials and British merchants, profoundly modified the Arab outlook in ethical matters. The Arab is a Muhammadan first, and an Arab after, like all Islamic races: he regards Europeans likewise as Christians first and foremost. He knows, perhaps better than we do, that our standard of conduct has its basis in the religion of our country; he respects our standard of conduct, and without adopting our religious views he tends, unconsciously, to recognise our standard of conduct as higher than his. He does not despise, but greatly respects, those who devote their lives to spreading, by example and by teaching, the Christian religion. [There is no greater influence for good in the Persian Gulf than the Christian missions: no Europeans are so universally respected as are the missionaries, such as Zwemer, Van Ess, Harrison, and Mylrea, [and those who decry foreign missions do less than justice to themselves, and harm to our good name] "

Among the peoples of such a land it was the Briton's privilege to exercise influence without dominion, to obtain trade without acquiring territory: successive generations of British officials and merchants had set their mark upon the Gulf without impairing the vigour of the local Governments, whose precarious existence Great Britain had often assisted to maintain and had never destroyed."

*From The Near East and India
8 January 1927*

PHILADELPHIA.

Urumia, Persia,
January 11th, 1904.

My dear Friends:-

Yesterday was Communion Sunday in our city church. As I hurried to church a little late, having been detained by an unexpected demand on my time, I met troops of children coming away from the church, - children of our members. Said I, "Where are you going?" "Oh, they have driven us out of church, because there is no room for us." It was in my heart to turn back and gather the little ones for a service of their own, but my baby-organ had already been carried over to the church, and I knew the pastor would be awaiting for me, so I had to hurry on. The children went straight to Miss McConaughy, who had been detained from the service by a headache and begged if she could not hold a service for them, that she would at least let them have the key to a little meeting room in our outer yard, and let them hold one themselves. She demurred, "I am afraid you will not act well, and will get into trouble." "Oh, no lady, just try us" they pleaded eagerly. So the key and the care of the service was committed to three of the older boys, a fire was built, and 69 little tots who were not going to be ~~xxxx~~ deprived of their Sabbath privileges, gathered in that small room, most if not all of these children are under 12 years of age. When we came from home from church after a service of nearly two hours' duration, they were still quietly assembled, reading ~~xx~~ singing, ~~xx~~ praying and "exhorting" as they had learned to do in their Christian Endeavor meetings, and were ready to go right on and have the regular C.E. meeting, which lasted another half hour. My heart has ached ever since to think of those mere babies being shut out of God's house ~~xxxxxxxxxxxxxxxxxxxx~~ for lack of room. It seems as if "the very stones would cry out" and as if Christ were asking us what we are doing for these His little ones.

I have for months been mentioning in my letters home the need of a new, large church, but, after yesterday's experience, it seems as if my heart would break if we cannot have it right away. Almost every Sunday some have to be turned away from the church which has become much too small for our growing city community. Protestant girls from the rug factory which is carried on under Episcopal auspices, have been sent home time after time, until they are discouraged about coming. Our Seminary girls have to have a separate service, thus taking the time and strength of another preacher. The seats are so often crowded that it is hard for us to listen quietly and reverently to the service. And must this continue ~~xx~~ for the lack of the five or six thousand dollars that would secure us the necessary land and enable us to build a commodious and pleasant church? I am sure that God will hear our prayers and will send us soon the necessary money.

Very sincerely yours,
Mary Schaufler Labaree.

43

The following extracts from a letter sent by Sir Gordon Guggisberg, Governor of the Gold Coast, to the Rev. Mr. Wilkie, were read, and created a great impression:

"I should have been glad of the opportunity to thank in person the Scottish Church for all that it has done for the Gold Coast since, in 1918, it first assumed a well-nigh overwhelming addition to its already great African burden. For that act and for all the Scottish Mission has done in the past eight years there are few words which could adequately express my gratitude.

"I believe that the Scottish Church knows the attention which my Government has been paying to the education - that much ill-used word - of the native races of the country. [It is my sincere belief that education without character-training is a serious evil in any country, and does incalculable harm; and that character-training that is not based on the real life and teaching of Jesus Christ is no character-training at all.] With the native races of the Gold Coast [the gradually increasing measure in which we are giving facilities for education will be productive of especially evil results unless it is mainly in the hands of those who know how best to impart the teaching of Jesus to the young African, for the methods and life of civilization which accompany education remove the old sanctions, and, without Christianity, do nothing to replace them. Nor indeed can it be said that civilization unaccompanied by Christianity would be worthy of the name.]

[My intimate knowledge of the work for Christianity done by the Scottish Mission leads me to attach especial value to its educational efforts, and I am frankly anxious lest the lack of personnel or financial support should interfere with the great work which the Mission is doing for Africa. You and I and all those who have been brought into intimate contact with the Africans know to what heights he can rise if we give him the right opportunities, and conversely to what depths he can fall if we fail to give him a helping hand to that life which we all know, sooner or later, by experience to be the only full and happy one. I regard the next decade or so as being the most critical period in the evolution of a fine race owing to the annually increasing facilities for education which are being, and will go on being, given.] It is during that time that we shall have the opportunity to make the foundations of the Christian life of the African stronger and stronger. I do not believe that I appeal in vain for the continued and increasing support of the Scottish Church in this great work for mankind - to do for others as we would be done by."

Extract from a letter of the Rev. J.H. Orbison to his Supporters,
dated Ludhiana, January 8, 1923.

"It is a significant fact that three of the most prominent leaders of the Nationalist Party, viz., Gandhi, Muhammad Ali, and C. R. Dass, have been carefully reading the Bible while in jail. The last mentioned, Mr. C. R. Dass, a brilliant and able lawyer was released about two months ago, and was elected President of the National Congress held during Christmas week. In his Presidential address he introduced four long quotations from the Gospels to support certain points he was making, and also spoke of Christ's teaching and example as sanctioning his plea for freedom and independence. The seed of the Banyan tree, the sacred tree of India, has a small seed, but carried by birds and by the wind it finds lodgment here and there, and springs up into a growth of magnificent proportions. So the living seed of the Gospel of Christ are being scattered far and wide, and will find congenial soil in the hearts of the people of India and will spring up into plants of noble growth and will produce a rich and rare fruitage."

"I am becoming a little uneasy in mind about the attitude taken toward foreign missions in the United States. I am wondering if the situation on foreign fields is really understood after all the systematic study given to the subject. I am also asking myself whether the American Churches are going to show themselves capable of that perseverance which may require not decades but centuries for the perfecting of a great task.

"I have an unshaken confidence in the reality of American Christianity. That gives me a feeling of assurance that the half-baked ideas now finding expression will be taken at their own slight value by those who are really responsible. We creep along in Japan gaining some ground each year. How long we are to go on this way no one knows. At some future time there may be a general ingathering but there are no signs of its coming as yet."

The OBSERVER, a Mohammedan paper published in Lahore, India, in its issue of January 6, 1915, contained an editorial entitled, "The New Year Honours," in which it referred as follows to the conferring of the Order of the Indian Empire on Dr. Ewing:

"The honorary appointment to this Order of Dr. J.C. R. Ewing, M.A., LL.D., Vice-Chancellor, Punjab University, and Principal, Forman Christian College, Lahore, will also give widespread satisfaction throughout the length and breadth of this province, and is of peculiar interest to us, in-as-much as we find that the name of Dr. Ewing was specially mentioned by us in our comments on the last Birth Day Honours, as the one most deserving of recognition at the hands of Government. Dr. Ewing's career in the Punjab has been one of the widest beneficence, and in the category of those distinguished educationalists, who have from time to time moulded the educational policy of this province and left the stamp of their personality upon the progress achieved in their day, there is perhaps none of whom it can be said that he devoted to the cause of Higher Education a longer spell of usefulness and strenuous effort than the one rendered by the white-haired Principal of the Forman Christian College, Lahore. All honour, therefore, to the Government of Sir Michael for having selected for official recognition one whom the educated generation of the present day really loves and adores."

true relation to their ends. It is indeed no easy matter or simple task to separate individuals from their pagan environment and whole past, and transplant them into an entirely new and Christian atmosphere, making very many demands upon their obedience. On the other hand, to effect an ethico-religious and cultural transformation of the whole national life of a people, and to elevate this life to a point where a native Church can be successfully organized, is a true miracle of grace and the greatest, most difficult, most laborious and marvelous of all works."

In view of the presence of Christ in the work of missions and the promise of his Holy Spirit, the author criticises Protestant missionary strategy, which, although wide in its range and wise in its methods, has at times shrunk back from closed doors. After paying tribute to the work of the Edinburgh conference and the gathering held at Jerusalem, the author says: "From these shrewd tacticians we also might learn much, especially with regard to the appraisal of all natural factors. There is only one factor which has escaped their notice, and which they have not learned even from us; this factor is the cultivation of the religious courage and zeal that moves mountains—especially its cultivation to the degree in which this faith is possessed by our Catholic missionaries. Inaccessibility and persecution form no absolute barrier for this faith. Where neither road nor footpath leads, where land and people alike seem barred from every foreign religion and culture, where the executioner awaits every one who crosses the frontier—there our missionaries have penetrated with an intrepid scorn for death, and preached the doctrine of the Crucified. They have thus lent heroic testimony to the truth and strength of their faith. Contrary to every human calculation, success has frequently justified their course, because the world mission is the work not of man but of God. God, and he alone, is the great mission strategist, who by his providential guidance of the missions often shames the strong through the weak, and cancels merely human considerations. If the apostles and the early Christians had given any heed to such considerations, or been intimidated by the interdicts and bans of the state, Christianity would never have gained admission into the Roman Empire."

This is one of the most interesting books on missions of our day and in every sense stimulating.

Dr. Robert E. Speer

on the

Solution of Missionary Problems.

The *Makhzan-i-Masihi* says, "There is a great deal of talk in these days about Mission problems and Mission policy. We are glad to hear what Kings and Presidents have to say on these problems, but long ago an old missionary gave the solution of nine-tenths of Mission problems in a letter to the Corinthian Christians. And Dr. Robert E. Speer has gathered up the conclusions of that old missionary in a sentence which ought to be framed and handed to every missionary, evangelist and pastor to commit to memory and put into daily practice. The golden sentence is this—"Our own work by itself, and our service of the Church, and our relations to.... and to all other Missionary actions in.... will be elevated if they are rested upon the principle of truth, which eschews criticism, repeats no gossip, unearths no buried history, makes no personal comparisons, manufactures no facts, attributes the best motives, and embodies in life St Paul's ideal of love. All this may seem to reduce our Mission policy to a problem in ethics. I think that all over the world all that it needs is to be elevated to that character, and that the general practice of the 13th chapter of 1 Corinthians would solve every Missionary problem with which we have to deal"

Reprint from *Makhzan-i-Masihi*:
2nd Edition 1937

THE MODERNIST VIEW OF MISSIONS

John W. Winters

By John Horsch

Winters 937

This is a most valuable and illuminating article, in this that it shows the trend to eliminate the real message of the Gospel in modern mission work. May our missions be saved from this alarming tendency to preach another Gospel than that which is the power of God unto salvation to every one who believes in Jesus Christ as Savior.

"To Confer, rather than Convert"

To an evangelical believer it is shocking to observe the perversion of the mission movement by the Modernists. Missions among non-Christian religionists are conceived by them as "a give-and-take arrangement," as something to be done in co-operation with the adherents of non-Christian religions. The objective of missions is taken to be "to confer rather than convert, to share rather than uplift" (to use an expression of Professor Albert John Murphy, a liberal writer on missions). The thought is that pagans and Christians meet on an equal basis for mutual encouragement. The idea of conversion of the heathen is rejected, and even the thought of an uplift for them through Christianity has been discarded by the more advanced Modernists as savoring of a patronizing, arrogant attitude.

Accordingly the missionary movement, in so far as liberals have gained control of it, is being converted into a movement of co-operation with adherents of non-Christian religious systems including pagans. The mission cause is being turned into a movement for reforms of various description, as may be further pointed out directly. The religious faith of those who participate in this co-operative enterprise is either considered secondary, or is not at all taken into consideration. As a matter of fact, matters of religious doctrine are always held to be secondary by liberals. They do not accept the fact of authoritative divine revelation, and their religion is therefore necessarily of a nontheological, nondoctrinal nature. Liberals have often admitted that they have no positive doctrinal truth to offer, but are engaged in a quest for truth. The same may be said of adherents of various pagan systems; hence pagans can be met by liberals on common ground.

But the quest for religious truth is not the primary objective for the liberal mission movement. The objective of the modernist mission movement is expressed, as already indicated, in a program for educational, social, economic, and political advancement. It is held by liberals that those who identify themselves with a movement of this nature are followers of Jesus, or Christians, regardless of their religious views. Liberalism stresses the idea that Christianity is a life, meaning thereby that it is a life expressing practical interest in world betterment through reform.

Mission Work as Something to be Done with Others, not For Others

In an editorial article printed in the Federal Council Bulletin, the organ of the

Federal Council of Churches (a federation of twenty Protestant denominations) for November, 1930, the modernist view of missions is defined as follows:

The distinctly Christian genius of the missionary movement has sometimes been weakened by a patronizing quality which has subtly crept into it. Missions have often been something which Western Christians [the Christian churches of Europe and America] do for others in "benighted" parts of the globe, not something that we do with others. But that older view is swiftly passing. The missionary movement of to-day may be truly defined as a world-wide fellowship of men and women, drawn from every nation and every race beneath the sun, joining hands to make Christ Lord of all the life of the world.

It is supposed that participation in this program for improving things on earth is the way to make Christ king of all the life of the world, in other words, the means of world Christianization.

Another writer, Professor Albert John Murphy, of Columbia University, in his book "Education for World-Mindedness", published by the Methodist Book Concern, says:

Today we think of the missionary process as the co-operative endeavor of idealists of all nations to produce, through the motive of a social religion, an ennobled and friendly human society of varied and mutually contributing cultures.

A Reciprocal Fellowship with Non-Christians

To the extent that the mission movement has come under modernist influence and leadership it is committed to this new conception of missions. Many articles in defense of this interpretation of the missionary movement have been published in various church papers. In a circular on mission work, distributed from the headquarters of the Student Volunteer Movement, it is stated that "the International Missionary Council works to reinterpret the missionary message." The Christian Endeavor Topic, designated for May 31, 1931, was "How the Work of the Missionary is Changing." The Student Volunteer Movement is committed to the new view of missions. In the Quadrennial Student Volunteer Convention held in Detroit, in December, 1927, nearly all the appointed speakers defended this view. They conceived of missions as "a reciprocal fellowship with non-Christians in the quest for God." Since liberals have lost all certainty about God, they are inviting the pagans of Asia to join them in this quest and in a movement for world reform. Concerning the above-mentioned Detroit convention the editor of the *Christian Century*, having stated that the speakers at this large gathering defended the liberal view of missions, said:

The problem of missions has become, in the thinking of the speakers at Detroit, the problem of world Christianization. And this new phase contains all the social, economic, and political implications that the most advanced prophets of a comprehensive social gospel have been preaching since the days of Rauschenbusch.

A few decades ago practically all Protestant missions stood for the fundamentals of the Christian faith: the doctrine of a personal God, of the inspiration of Scripture, of Christ's deity, of human depravity, of redemption through the blood of Christ, etc. Today, when reading of missions or studying mission statistics, one naturally wonders what kind of missions are spoken of. There is all the difference in the world between fundamental and modernist missions; the two not only exclude each other but are inherently antagonistic to each other. The one is, in fact, the reverse of the other. Therefore, reports and treatises on missions have value only when it is known what the writer is talking about, that is to say, what kind of missions he has in mind. To class both modernist and fundamental missions under the same head is altogether unreasonable and unjustifiable. As well class Communist propaganda too as missions.

A Give-and-Take Arrangement

As to the real meaning of the modernist view of missions, and the extent to which Protestant missions have come under the control of modernists we shall give just one concrete example. The American Board of Commissioners for Foreign Missions (the missionary organization of the Congregational Church, commonly known as the American Board) is one of the oldest and largest of the Protestant mission societies. The annual meeting of this Board for 1930 was held at Madison, Wis., and the report of it published in the *Missionary Messenger*, the official organ of the Board, of December of the same year. The report reveals the fact that the idea of missions as "a give-and-take arrangement" between Christianity and paganism was unhesitatingly defended. We quote from the report:

The idea of mutual sharing seems to have been uppermost in the minds of the missionaries. We go out to share, and the pagan peoples there share with us their best, to the general uplift of humanity. Stephen G. Peabody, who recently returned from China, struck the keynote from the outset when he said that he had found from experience that he had an irrepressible desire to share the best that he had, to be used with the best the Chinese had, to bring about together with the Chinese something more beautiful, bigger, better than either of us had yet. For example take ancestor worship; there are elements in this that we can build on, just as the Christian religion was built on the old truths of the Jewish race.

Support to be Withheld From Fundamentalist Missionaries

One of the principal addresses at this meeting of the American Board was given by Paul Hutchinson, one of the editors of the *Christian Century*. Mr. Hutchinson made bold to declare that the doctrines of historical Christianity are in essence superstition. He stated with regret that a vast majority of missionaries are fundamentalists, and also that the

A Misnomer

Seeing that the movement which is to take the place of the Christian mission movement does not have for its objective the conversion of non-Christians to the Christian faith, one can scarcely help but wonder why such endeavors are persistently spoken of as missions. To accept the new interpretation of missions means that missionary efforts are turned into work of an entirely different nature. This is done under the pretext that the historic Christian faith is now antiquated. And can any one suppose that conferring with non-Christians is a matter of such importance that liberals will make for it the sacrifices such as have been made by evangelicals to spread the Gospel? Is it not obvious that liberalism destroys the missionary motive? Does not the astounding retrogression of the Student Volunteer Movement, as well as the falling off in the financial support of missions (which began years before the present financial depression), speak volumes in this respect? Is it not precisely the men and women holding to the old faith who are interested in the missionary movement, and who show their interest by providing the means for it?

The Unitarians have for a considerable period on a diminutive scale carried on work in Japan, having the objective of conferring rather than converting. Enthusiasm for such work is conspicuous among them by its absence. It is noteworthy that they do not speak of it as mission work.

Scottdale, Pa.

sions in various foreign countries. Their report was published in the work **Rethinking Missions**. The slogan, "All faiths are alike in a common struggle" indicates the viewpoint from which this report is written. The committee disbanded in 1934, but in December, 1936, a number of religious liberals met in Chicago and decided to launch a quarterly publication, to be known as **World Christianity**, through which the efforts of this committee are to be continued. "World Christianity" is but a new name for the modernist missions movement.

In a report of the Foreign Missions Conference of North America, held in January, 1936, at Asbury Park, N. J., written by a Mennonite editor (not of our brotherhood), this conference is described as representing "a co-operative effort of the Protestant Mission Boards of North America." The report states that four of the appointed speakers at this conference defended "the point of view on missions held by the younger generation," meaning, as the context shows, the modernist viewpoint.

The religious message of Protestantism, in so far as it has embraced theological liberalism, is a message of negation and denial, the denial of the Christian faith. Liberalism has no positive message except such as relates to reforms and various external improvements which are to be carried out mainly through the efforts of the civil governments. These reforms are to be undertaken in unison with the various world religions as well as with nonreligionists.

churches established by the missionaries in foreign lands "are overwhelmingly fundamentalists." He held that this is an unbearable condition of things, and further expressed the opinion that it is absolutely necessary for the missions which are supported by American Board "to state formally, openly, and without equivocation that they do not accept these teachings," (speaking of the fundamental doctrines of the Christian faith). It is necessary, Mr. Hutchinson asserted, that the Board "cause a clear dissociation from the fundamentalist doctrines of the majority of the missionaries and of the churches abroad," the churches which have been established through evangelical missionary effort. Obviously this is a suggestion that the Board withhold support from fundamental missionaries. All this means that a great Protestant Mission Board is being converted into a society for the propagation of modernism, in other words, for the destruction of the arduous work which faithful missionaries of the cross have accomplished under the blessing of God.

Mr. Hutchinson, in the address just mentioned, denounced the historic Christian faith as superstition and urged the consolidation of mission boards (under liberal leadership). He failed to suggest a substitute for the message of the old faith, though he offered the vague suggestion that all areas of thought and all life should be Christianized. He failed to submit a definite program of procedure for modernist missions.

A Turning Point in Mission Work

The report of this meeting of the American Board, as given in the **Christian Century**, states that Mr. Hutchinson's address "brought forth a variety of answers . . . some missionary zealots haven't calmed down yet." Indeed, there was among the attending missionaries a small number of fundamental believers who earnestly protested. And no wonder, for never before had the American Board in any of the annual meetings countenanced so bald a rejection of the Christian faith. The year 1930 evidently marks a turning point in this respect. As a matter of fact, it had long been known that the leadership of various denominations, which had formerly taken strictly fundamental attitude, had fallen prey to modernism, but their mission work had been generally supposed to be conducted on comparatively conservative lines.

The demand for the consolidation of the mission boards, as expressed by the above-named writer, is especially noteworthy. E. Stanley Jones the well-known Methodist missionary to India, has made the statement that the Christian churches—including, as a matter of fact the mission boards—must "unite or perish." He advocates a general union between fundamentalists and modernists, and co-operation between Christians and pagan religionists. And yet E. Stanley Jones is not of the extreme modernist group.

"Rethinking Missions"

The cause of missions from the modernist viewpoint received a notable impetus through the "Laymen's Inquiry," in 1932, an inquiry made by a committee consisting of fifteen liberalistic men and women who visited mis-

Christianity Bulletin Feb 15, 1918
PRESIDENT WILSON URGES CONTINUING MISSION WORK DURING WAR

In response to a letter addressed to President Wilson by a W. F. M. S. missionary now on furlough in America, the President sent the reply as below, quoted by THE INDIAN WITNESS, in answer to the question: "Do you agree with me that if Missions have justified their existence, this is a time when they should not only be maintained *in spite* of the war, but urged on *because* of the war?"

THE WHITE HOUSE,
 Washington, December 5th, 1917.

"I entirely agree with you in regard to the missionary work. I think it would be a real misfortune, a misfortune of lasting consequence, if the missionary program for the world should be interrupted. There are many calls for money, of course, and I can quite understand that it may become more difficult than ever to obtain money for missionary enterprises, but that the work undertaken should be continued and continued * * * at its full force, seems to me of capital necessity, and I for one hope that there may be no slackening or recession of any sort.

"I wish that I had time to write you as fully as this great subject demands, but I have put my whole thought into these few sentences and I hope you will feel at liberty to use this expression of opinion in any way that you think best.

"Cordially and sincerely yours,
"WOODROW WILSON."

"I have come to realize that the criticism of Foreign Missions in the home land is the propaganda of the devil. There are three agencies at work. First, the long range criticism that clouds the splendid vision by forcing attention upon small defects which in themselves are serious but do not characterize the work of Foreign Missions. Secondly, there is the prejudiced report of snooping critics who are abroad in the Foreign field without brotherly love and sympathetic appreciation. Their eyes blinded to the beautiful and sacrificial, they carry back a false testimony as to the true conditions. I cannot think that there is any real love for the progress of the kingdom in the souls of these men. I read in the Christian Century of Feb. 18th that "Dr. Donald Barnhouse, Philadelphia fundamentalist, has arrived on his world tour undertaken for the purpose of visiting all the Presbyterian mission fields. He reports that more than 6,000 persons have contributed to the financing of the trip because they want to know whether they should continue to give money to the Presbyterian Board of Foreign Missions." It is a terrible responsibility that this man is assuming. It is an effrontery to human intelligence that any one would appraise foreign missions on the judgment of this one man who has not stopped long enough in any field to study conditions. Here, in Dumaguete, his great ambition was to speak and not to learn. The pity is that some think he speaks with the voice of an oracle.

"Thirdly, the greatest confusion of all is caused by a certain group at home who love a fight. They call themselves the champions of the true gospel of Christ, but I think that there is far more personal animosity in their hearts than love for the Christ. What is going on in a certain section of the homeland reminds me of the Battle Royal, where ten or a dozen negros are blindfolded and put into a pit to lambast one another until all are knocked out. I wish they would take their battle royal out of the mission field and not destroy sacred property and create confusion where peace should abound.

"Well, enough of this. These are trying times. One must endeavor to know the mind of Christ, but above all things, one must have the spirit of Christ. Is not this wanting in many lives?"

Shortly before Levi Parsons passed away, he wrote in one of his letters, "It seems that this shattered frame will not long endure so great weakness. With brother Fisk I talk freely of finishing my work and of meeting my final Judge, the Lord of missions. Heaven looks desirable - to obtain the perfect image of God, to know more of the existence of God as Father, Son and Holy Ghost, to see without a glass the exceeding love displayed on the cross, to observe the stations orders and employments of angels, to know how saints are employed in relation to this and to other worlds, to see how God overrules sin, and why it is through great tribulation that he brings his children to glory, - in a word, to see God in all his attributes and his angels and saints in all their glory".



WHY I HAVE BECOME A CHINESE CITIZEN . . .

Chinese Christian Student Feb. 37
By MARY DeWITT TWINEM

Mrs. Paul DeWitt Twinem was born in the United States and went to China in 1919 as Miss Mary Dorothy Fine. She worked in famous old Showchow in northern Anhwei. She left Showchow to marry the late Prof. Twinem of Nanking University, where she has remained ever since doing student Christian friendship work. She has recently taken out Chinese citizenship papers, and is now a member of the Republic of China. Mrs. Twinem tells why she adopted Chinese citizenship.

It was not long after my arrival in China, in the fall of 1919, that I learned, among other things, to pass everything with two hands, to escort a departing guest to the outermost door or gate regardless of distance, and to concentrate wholly on eating when eating is in process. In other words, whatever one does is to be done thoroughly and wholeheartedly. One is to give full attention to the matter in hand, and no one-handed, luke-warm, luke-cold, half-way business is to be tolerated.

This fundamental in real Chinese culture has always fascinated me ever since I discerned it. Foreigners can sit contentedly while gazing upon a mantel or piano bearing a vase of flowers on only one side, but we Chinese for true satisfaction require two, for balance—one on each side, or if only one then placed in the center.

For many years, in both city and country, I lived, ate and dressed as a native, but still I was a foreigner. To do all these things and yet belong to another country was half playing the game. I wanted to share all the sufferings as well as the joys of the people around me, but this was not possible so long as I could not even be present when the most intense sufferings and greatest bitterness came. I could not in this way be content. I was in China, but not a part of it. It was half-way business. I was going only part way, not all the way. Did I love enough to go the full way? I have proved that I do!

My reasons for acquiring Chinese citizenship, may be classified under three main headings. First, as a matter of Principle, I believe in the closest upright identification possible with the people among whom one lives. This principle, based upon love, was exemplified by the Son of God Himself when He gave up heaven to become flesh to live among men.

Second, as a matter of Preference, I desire the more spiritually inclined East

to the more carnal, materialistically minded West. The West seems to be spoiled by the misuse of so many blessings and privileges.

Third, as a matter of Protest, I repudiate foreign protection, extra-territorial and other special privileges; very especially America's "deaf and dumb" attitude toward China these most recent years. It is possible to stand for the right without fighting. In this connection I would speak a word of admiration for the magnificently patient, self-restrained way in which China has met "foreign banditry" without resort to arms and bloodshed.

I am proud to be a member of this Republic, and rejoice that the affairs of State are in the hands of Chiang Kai-shek. Also at this time I would publicly express my appreciation of all the courtesy and welcome extended to me by those involved in naturalization proceedings. And I would add that no Chinese or foreigner ever mentioned to me or had had brought to my attention the matter of naturalization. I took this step entirely voluntarily on my own initiative and conviction. As the widow of a participant in the World War who had loyally served America before he came to China, I made doubly certain of my conviction before proceeding.

It is a step which I hope many others will take. Gradually foreign governments may come to realize the useless luxury of stationing men and ships in this country. Try to visualize the suspicion removed and the greater constructive cooperation made possible when with a single national allegiance more of us live and work together here. Think what it would mean to apply the Golden Rule internationally. (Jesus said to do unto others as you want them to do unto you.) In America it is desired that those coming to her shores for residence will become good loyal American citizens, identifying them-

selves with the land of their adoption; it is required of them that they abide by American laws; it is unlawful and unheard of to permit a foreign vessel to sail her inland waterways. Over here, she herself seems to think nothing of doing such!

It is my deep conviction that foreigners who are unwilling, during their residence here, to abide by Chinese law exclusively should neither come nor remain. It is high time to live adventurously for international justice, rather than for mere selfish, personal benefit. It is a most gloriously challenging time to exemplify the highest ideals ever known among mankind. I was in China during 1927 and suffered the loss of all things, refusing indemnity graciously offered by the Chinese government to all such. I am not writing idly and without experience.

While a foreigner I was unhappy to live in a treatyport mindful of its historical background. Now I can live here with a clearer conscience; but my heart is heavy that as yet foreign governments give no promise of early relinquishment. In both America and China I have done, and shall continue to do, my utmost to help bring about a changed condition. In the meantime I have the satisfaction of having done all possible regarding the status of my own individual personal life. I regret these numerous personal references, but because of the nature of the message it is hardly possible to omit them.

As a self-supporting person, receiving no salary from any source, I have involved no institution, organization or society but were such not the case, I would have had to do the same, regardless of consequences. May the day soon dawn when sending agencies as well as individuals, will not rest until actually applying the Golden Rule to all areas of life and practice.

With me these considerations of Principle, Preference, and Protest have resulted in my going the full, whole way, governmentally speaking. I believe many must be dissatisfied with half way, divided national allegiance or with relationship to a country acting in contrary fashion to highest ideals. To all such I would speak a word of encouragement and admonish haste. Step lively, while the opportunity is still yours. Let us gladly do our full part to cooperate with this great land of China in which we are living our lives at such a momentous time, and do in regard to China what we ourselves desire of the foreigners who are living their lives in our own native lands!

MISSIONARIES TO AID ROCKEFELLER BOARD

Co-operate to Make System of
Medicine in China the Best
in the World.

James _____ 1915
TO START NATIVE SCHOOLS

Foundation, In Report, Tells of Ex-
penditure of \$981,153 for
Relief in Belgium.

The Rockefeller Foundation purposes to give China one of the best, if not the best, medical system in the world. The Foundation's annual report dealing with the establishment of the China Medical Board was issued yesterday, and, after reviewing the Rockefeller plans, stated in reference to the proposed system:

"China will be in a fair way ultimately to lead the world in medicine, for today no land, whether in America or Europe, has any system of medicine at all comparable in efficiency of promise."

The plans of the Foundation call for the establishment of a central medical school for the training of native physicians in one of the larger provinces of China, with numerous branch hospitals and medical supply stations. There will also be a training school for native nurses.

It was in the Winter of 1913 that the Trustees of the Foundation became convinced that the greatest need of the Chinese people was an adequate system of medicine. In February, 1914, the following commission was appointed to draft a system of public and personal hygiene for China: Dr. Harry Pratt Judson, President of the University of Chicago, Chairman; Roger S. Greene, United States Consul General at Hankow, and Dr. Francis W. Peabody of the Harvard Medical School. The commission met in Peking May 1, 1914, and spent four months in conference with missionaries and Government officials, and in an inspection of the existing medical schools, hospitals, and dispensaries.

The working plan of the Medical Board contemplates the mastery of all existing data. From the United States Mission Boards the name, educational qualifications, location and statistics of annual work of every medical missionary in China will be obtained; on a map will be marked every medical station. All foreign mission boards will be asked for the same data. Mr. Greene is preparing a report on Chinese medical schools, their distribution and needs; the attitude of government officials in China toward the plan and the difficulties of dissection and how they may be overcome.

The board's plan calls for these steps: Send from the United States periodically the best qualified technicians in the various branches of medicine. Let these give lectures; first in this, later, perhaps, in other schools in missionary lands—a world tour series of lectures occupying perhaps a year for each—and thus keep the medical school abreast each year with the freshest and most inspiring discoveries and local nuclei trained in new technic.

"Within the chosen area compel every medical practitioner on foreign pay to spend at least three months of every year at the central medical school, and pay his extra expenses so incurred. This is to be the indispensable condition of any work in China.

"It should be the duty of every man to select one or more of the most promising Chinese boys under his control, and fit or see that others fit him properly for scientific medicine and bring him to the central school. These medical missionaries are to be made active agents in making the present schools and colleges in their respective spheres

of influence efficient preparatory schools for Chinese medical students. In so far as practicable the Foundation will assist selected schools to meet the requirements.

"Concurrently with these steps, the Foundation will establish proper nurses' training schools for men and women, always, of course, in connection with large hospitals.

"The plan also utilizes to the full through generous co-operation with the missionary boards the whole power of Christian sentiment in this and other lands, and enlists this sentiment in greater practical service. We should enter into definite contractual relations with the boards, using their organization and agencies helpfully and sympathetically, and joining with them in choice of a local agency of control.

"This plan promises also the largest economic advantages. It will awaken enthusiasm at home; it will command confidence abroad. Already more than half the whole expense is borne abroad, and we may confidently hope that the resulting skill, efficiency, and power will quickly render the system self-supporting on Chinese soil, even though the initial expenditure may be considerable."

The section of the Foundation's annual report dealing with the work of the War Relief Commission tells of the expenditure of \$981,153.35 by the commission since the outbreak of the war to bring relief to war victims in Belgium.

"The world had already been informed of the imminent danger of starvation to which the people of Belgium were exposed," the report reads in part, "and in all parts of the United States the generous desires of the American people found expression in offers of help and inquiries as to the best ways of making their help available. Accordingly, a plan of co-operation was entered into with the Belgian Relief Committee of New York, whereby the latter committee exercised the function of soliciting gifts of money and supplies, while the Foundation offered to pay all freight charges when necessary to provide the necessary depot in New York, and the ships for ocean transportation to Belgium."

MEMBER OF EVEREST EXPEDITION

APPOINTMENT AS MEDICAL MISSIONARY

LONDON, 8TH MAY.

The London Missionary Society has accepted Dr. Howard Somervell, who was a member of the Everest Expedition, as a Medical Missionary. He proceeds to India in the autumn and will be stationed in Travancore. He will have complete freedom to join any further Everest Expedition which may be organised. —*Reuter*

NEED FOR MEDICAL HELP

Special Cable.

LONDON, 8TH MAY.

Dr. Howard Somervell, medical member of the recent Everest Expedition, who is becoming a medical missionary told a meeting of the London Missionary Society held at Westminster this afternoon how he was led to change his plans. He said:—

"My first impression of medical missions was unfavourable, for I found in one hospital 40 beds with three doctors. But I soon changed my view, for en route to South India immediately after the Everest climb, I found a district with a million souls, and only one doctor to look after them. I took ten days' duty for an overworked doctor. What I saw during those ten days of the appalling need for medical help changed the whole course of my life. I knew all the catchwords about 'dear brethren,' 'darkness,' etc., but the sight of the people themselves was very different. I could not do anything else. (Applause.) Please don't clap. I just couldn't do anything else."

"I should not like you, if meant by God to be a great missionary, to die a millionaire. I should not like it, were you fitted to be a missionary, that you should shrivel down into a king. What are all your kings, all your stars, all your diadems, when you put them all together, compared with winning souls for Christ, with the special honor of building for Christ, not on another man's foundation, but preaching Christ's Gospel in the

regions beyond? I reckon him to be a man honored of men who can do a foreign work for Christ; but he that shall go farthest into self-annihilation and in the furtherance of the glory of God, shall be a king among men, though he wear a crown no carnal eyes can see."

SPURGEON.

A REMARKABLE EVENT.

During the summer an event occurred which was of more than usual interest. For prudential reasons it must be reported without names of place or persons. The head teacher of a Buddhist school invited Mr. Clark and myself to address the school on Christianity. This we were glad to do. Some fifty students listened to our thirty minute addresses. Mr. Clark spoke on the existence and nature of God. I spoke on the nature of sin and salvation. When we had finished one of the students made a fifty minute address explaining the ground of his dissatisfaction with Christianity and expounding Buddhism, whereby all the monistic demands of science are satisfied without the intervention of a personal God. He asked the stock questions of Japanese Buddhists,—Who made God? and, if God is perfect why He creates some men in happy circumstances and others in unhappy. His explanation of the universe was through the law of cause and effect. I replied briefly saying that his objections to Christianity showed that he did not understand it, and I asked him who made the law of cause and effect.

The following day the Buddhist professor addressed a body of missionaries on the subject of Buddhism, and afterward took dinner with us. A two hour's conversation at that time and a second long and earnest talk on the nature of Christian thought and life, revealed a soul seeking to know the actual truth. He expressed a high appreciation for Christian ethics and practical life but regards it as weak in its philosophy. He deplores the present widespread corruption of the Buddhist priesthood, but sees no way of reform. It is his thought that the future religion of Japan must be a union of Buddhism and Christianity, the first providing the philosophy and the second the practical morality.

Whether these conversations shall have led him to any new positions the future alone can tell. But whatever the results upon him, this experience has been a most profitable one for me in many ways, helping me to better understand modern Buddhist thought.

Sidney J. Gulick

A Thank-Offering of Lives as Well as Money.

The thank-offering to be made at St. Paul's cathedral next year during the meeting of the Pan-Anglican Missionary Conference promises to mark a new stage in the history of the Anglican Communion. It will be vital and real in a sense hitherto untried. It will be made a collective offering not only of money but of men. The stimulus to this larger ideal of a thank-offering has come from the Bishop of Dorking, one of the suffragans of the diocese of Winchester. In a letter to the clergy of the diocese he suggests that a money offering alone is inadequate. "It is a trifling thing," he says, "compared with the need of the substantial and notable offering of men to go." The Record is right when it speaks of the sensation which will be caused by the letter. The Guardian, commenting upon it editorially, calls it a step forward. If the proposition is accepted, it will be nothing less than a spiritual revolution. Bishop Boutflower suggests that nine men should join him from his own diocese, and his expectation is that a hundred lives will be offered. Such a bidding and such a spirit will not be left unheeded.

It is significant that Bishop Boutflower, who himself volunteers for the work, was one of the clergymen who more than ten years ago, while in the diocese of Durham, organized there a movement to draw closer together the foreign and domestic work of the Church. Along with a number of younger clergy he wrote a letter to Bishop Westcott which was epoch-making in its importance. In it, he and his companions placed themselves at the free disposal of their bishop to undertake work abroad if he should deem it advisable that they should undertake it. In the letter Dr. Boutflower spoke of the danger of individualism. An isolated worker should not be left to depend upon his own responsibility in offering himself for missionary work. His purpose was to bring together collectively those who were willing to place themselves under the direction of the bishop of the diocese and permit him to give them the command or withhold it as he saw fit. The words that he used at that time can well be repeated. "We say that we cannot judge for ourselves the comparative needs of the foreign and home policies of the Church. We note that it is not expected of the private soldier in an earthly army to select his own post and his own manœuvres. We do not think that it should be always left to private soldiers in the divine army of aggression to do so. We think that those who stand on the Church's watch-towers may be willing to

organize and direct us if they are once convinced that we are willing to obey orders and thankful to have them to obey."

Ten years ago these words showed him ready to seek a place in the rank and file of the missionary army. Now they have inspired the maturer judgment which urges him as a bishop to come forward as the leader of others. The spirit of his present letter is the same as that of ten years ago, but in the present call he accepts the responsibility as a bishop to which he appealed in Bishop Westcott. He is ready to give to others the leadership that he asked for himself and his companions then. "Sincere men, in doubt of their duty," he writes, "want some external and personal call. In default of the possibility of anything more authoritative, I have thought that this invitation to a corporate move from one in the office of a bishop to those over whom he is appointed may serve as a sufficient call to some. . . . Should any desire it, I will further put such judgment as, in virtue of my office, God may give me at the disposal of my fellow-clergy, in helping them to decide their duty and qualifications, and in resolving through what channels we should severally or collectively offer our services abroad. By making the proposal at this date there is plenty of time for our thoughts and vision of God's Will to ripen; time also for a Winchester offering of men to bear fruit in some other dioceses before the summer of 1908."

This signifies that men who believe in Christ's Kingdom will spread it not only by contributing of their substance, but by giving their lives. The meaning of the sacrifice of self in the cause of missions is being brought out in a way never before realized in our Communion.

A "New Theology."

Theological science is a living science. It is an intellectual analysis of divine revelation and its appeal must be made to the living and working intellect of man. Any writer who seriously takes up the task of reinterpreting religion not only deserves recognition but generally secures it. It is to this general trait in human nature—the desire for truth as it affects the profoundest interests of man—that Mr. Campbell, the pastor of the famous City Temple in London, has appealed in his volume called "The New Theology." His book has been widely read, widely commented on, and widely criticised. He presents it to the public as a restatement of theological science. The interest which it has excited bears witness to the fact that the popular mind is always open

to any effort which treats religion as a reality.

The Bishop of Birmingham has made Mr. Campbell's book the subject of his lectures during this Lent in his cathedral. He gives a searching criticism of some of the positions Mr. Campbell has taken up. The details of this special criticism need not be reproduced.

We give a summary of Bishop Gore's argument as a sufficient guide for those who desire to follow the method and the line of thought pursued by Mr. Campbell. The Bishop of Birmingham takes up and vividly illustrates with his characteristic power technical discussions that cover a wide area of thought and investigation. Many of the objections urged by Dr. Gore against the tendencies of Mr. Campbell's book seem to us powerful and unanswerable. But without entering at all the area of debate as to how far Mr. Campbell's work can be called faithful to Christian conceptions and to historical Christian thought, it is possible to see in this New Theology signs of a movement of real importance in modern religious life. The book offers significant testimony to that growing discontent with the foundations and methods of which Calvinistic theology was the outgrowth. People are no longer contented with giving up the main tenets of Calvinism. They wish to replace the whole method of thought that distinguished the great reformer's theological system. The protest against Calvinism is affecting the masses of the people who make up the great Nonconformist bodies of England. Popular education has stimulated their minds. Conventional formulas are no longer accepted on their face value. The people themselves are examining their religious beliefs, and in doing so they want a phraseology which corresponds to their actual thoughts.

With the experience of practical contact with men in a great metropolis, Mr. Campbell is handling problems which in other days would certainly be left to the specialist. His earnestness and his optimism are inspiring, even when his conclusions are far from satisfactory. He desires to make religious knowledge a real knowledge. This desire is worthy of the greatest praise, and should be imitated everywhere. It is not necessary that truth shall be immediately attained, but it is necessary to convince the mind of ordinary men that Christianity is related to their ordinary thoughts, and has some connection with their ordinary knowledge. Mr. Campbell puts into a popular form arguments which have been long familiar in academic circles. His confidence in his public is a proof of the existence of an intellectual democracy, the outgrowth of popular education, which in

Mrs. Halsey, Halsey, Sept. 2, '03

A friend at home, knowing something of the restrictions on the foreign field because of lack of means, - the difficulty of maintaining the work even on its present scale, and the impossibility of advances, even though the millions about us are perishing for lack of knowledge, wrote in reference to Dr. Halsey's fine address at the General Assembly, "I enjoyed and appreciated all that was so ably said, but I regretted that on one point so much was left unsaid. He told the Assembly that the Foreign Board had closed the year without debt, but he did not tell his deeply interested audience how this so apparently satisfactory state of things had been brought about. He did not say this could not have been possible had we not curtailed the work even on the existing basis - sent to our missionaries - our representatives on the foreign field, a mandate to close some of the schools, cut off some of the workers (for this is practically the meaning of saying only a certain sum will be allowed), and forbidding them to enter the doors God in His providence had opened; had told them that they must turn a deaf ear to the cry of the perishing millions. Had he said this, his hearers, instead of indulging in a self-satisfied feeling, would have felt condemned before God, because they had done so little."

ANALYSIS OF THE EDUCATIONAL PREPARATION OF 63

NEW MISSIONARIES APPOINTED IN 1952.

- 1 ministers with full college and theological training, 3 M.A.; 1 Ph. D degrees
6 doctors with A. B. and M.D. degrees and at least one year post graduate hospital experience,
some with three or four years
7 nurses, six of whom had college preparation in addition to nurses training and post grad-
uate as well as Bible study
4 women evangelists with full college training, 2 M.A. and 1 B.R.E. degrees
9 women educators with full college training, 3 M.A.; 1 M.S. degrees and teaching experience
4 men educators with full college training, 3 M.A.; 1 Ph. D.; 1 D.Sc. degrees and teaching
experience
22 wives, 16 college graduates; 3 R.N.; 6 M.A. degrees; 7 studied in seminaries or schools
of missions or in business schools
-
- 33 56 A.B., 17 M.A., 10 R.N., 6 M.D., 2 Ph.D., 11 B.D., 1 D.Sc., 1 B.R.E., 1 M.S. degrees
-

1952 REAPPOINTMENTS

- 2 ministers with full college and theological training, 2 M.A. degrees
1 doctor with full preparation and hospital experience
1 woman educator with full college training, M.A. and M.R.E. degrees
5 wives, 1 college graduate, 2 with some college preparation
-

1952 SPECIAL TERM MISSIONARIES

- 5 men educators with full college training, 1 M.S. degree
1 woman educator with full college training
1 wife with kindergarten training
1 doctor with full preparation and hospital experience

Paragraph from the National Geographic Magazine
November 1932, Page 564

The Christian Missionaries of Ningsia have laid their impress on the people. Both Father Van Dijk and the Scovilles, American missionaries of the China Inland Mission, had so treated the Chinese that a walk with either was a friendly introduction to all classes. Despite anti-foreign propaganda, personal relations between Chinese individuals and sympathetic foreigners are all one could desire; but the missionaries in Ningsia had built up an exceptional friendliness, from which we profited.

John A. Mackay

October 21, 1932

OCT 26 1932

Memorandum to Miss Sheppard
Dr. Speer ✓
Dr. McAfee
Dr. Scott
Dr. Fenn
Mr. Hadley
Dr. Schell

From: John A. Mackay

Dear Friends:

You may be interested in this letter which has just come to us from Harry R. Rudin, a graduate student of Yale University, who spent some time in Africa collecting material for a book.

"This is simply to express to the Mission Board and, through them, to the missionaries in Cameroun my very deep gratitude for the kindness shown to me while I was in Cameroun the first three months of this year. Everybody, Dr. Johnstone in particular, was of great help to me; I don't know how I could ever repay their consideration and patience with one who was having a first African experience. I visited a good number of your stations and was impressed by the work done. For anything like it, I have to go back to the Middle Ages in European History, when monks through their missionary work were contributing a very large share to the foundations of European civilization. If the work carried on by you in Cameroun can go on, it will mean you are building a similar structure in more modern times. Even if I differ a bit in theological views from some of the missionaries, I want you to know that what I say comes from a sincere conviction on my part as to the value of their work. I hope that, later on, before I publish my book on the German administration of Cameroun, I may be permitted to use some of your records under conditions such as you may impose. In Germany I used archival material of an official character and ran into a few points that I should like to clear up, if it is at all possible. You might be interested to learn that I found a good deal of official material about all missions, most of it dealing with the Basler Mission. The latter organization was German in character and had representation on the Colonial Council that existed in the colony. The work they did in combating traders, planters, and administrators in order to protect the interests of the natives demands high praise. The American Mission, being of a different nationality and not represented on the Council, was in no condition to do work of that particular nature. The Basler people could do it, I believe, only because they were on the Council.

While I was in the colony, I visited all but two mission stations of the French Mission. I spent sixteen days with the Norwegian Missionary in N'Gauundere, which lies in Mohammedan territory far north of Yaunde. I learned a bit of their attitude toward the work of the American Mission; through some French Missionaries I heard of the kind of criticism that the French government has of the Americans. I do not know how valuable information of that sort is, or how reliable. But, if you are interested in it, I should be willing, when in New York, to give it to you. Of course, I

I should like in some way to show my appreciation of what was done for me in Cameroun. If you should wish to have me talk to Presbyterian Churches in the neighborhood of New Haven about your work there, it would be a pleasure to me. I took a few pictures while I was there and have put them on films so that I can show them on a screen. The pictures are not moving pictures; and certainly not the best still pictures that I have seen. But I offer my services if they can be used around here in that fashion. That is very small return for the debt that I feel I owe you."

Cordially yours,

John A. Mackays

John A. Mackay

NEW YORK

January 26, 1933

TO THE EXECUTIVE COUNCIL

Dear Friends:

In these days of mingled discussions about medical and other missionary work, I thought you might be interested in this reaction from an outsider, who is a recognized authority on health statistics, Mr. Frederick L. Hoffman, formerly with the Metropolitan Life Insurance Company (if I am not mistaken as to the particular company).

He had formerly written me for some information about our medical missionaries in order to carry out some studies around the world on cancer.

"I have been favored with a copy of your report on Medical Missionaries and Hospitals in different parts of the world, which proves to be precisely the kind of document I was most in need of in connection with my study of cancer in India and Persia on which I am at present engaged. I trust there is no objection to my addressing a letter to your several doctors in different parts of India and Persia with reference to this matter. I will later send you a copy of my questionnaire which I intend to send out to the doctors hoping to elicit replies of permanent value.

I am also obliged to you for the annual reports of the American Christian Hospital at Meshed, Persia for 1930-31 and 1932. I write to inquire if you have annual reports for any other of your hospitals which would be exceedingly valuable to me irrespective of whatever part of the world they may have reference to.

Your medical work in connection with your missionary work in different parts of the world is certainly example of practical development along modern lines deserving of the utmost encouragement. I have had occasion to visit missionary hospitals, particularly in the Southwest, Mexico and Guatemala, and am familiar with the good results that are being achieved. You are doing a wonderful work, the value of which, I am afraid, is not fully realized by the public."

Very sincerely,

Elwood

They Believe In Missions

**Reformed Church Leaders Vote Confidence
In Missionary Enterprise and in The
Church—Prayer Precedes Voting**

NEW YORK ■ That a meeting of unusual significance for today was held recently at Princeton, N. J., by Christian leaders, has been known in Church circles in the east. This conviction now appears to be borne out by the issuance of a document by the men who took part. The statement gives the following information.

In response to a call of the committee on foreign missions of the western section of the Alliance of the Presbyterian and Reformed Churches, a group of 21 members and officers of the foreign missionary agencies of some of these Churches (Presbyterian U.S.A., Presbyterian U.S., United Presbyterian and Reformed Church in America) met in Princeton April 12. After a day of prayer and conference and discussion they voted to record:

1. Their gratitude to God for the measure in which in spite of difficulties and financial depression, their Churches have been enabled to maintain their foreign missionary work.

2. Their assurance that by the blessing of God these Churches will in due time restore and enlarge their work abroad, and will go forward to the full accomplishment of their duty in association with the national Churches, with which it is their joy to cooperate.

3. Their unfaltering confidence in the true basis of missions; in the great acts of God for the redemption of mankind and in particular in the historic fact and the universal meaning of God's deed in sending his only begotten Son to be our Savior and in his incarnation, his life and teaching, his death on the cross for the redemption of the world, and his resurrection as the beginning of a new God-given life for redeemed humanity.

4. Their conviction that the uniqueness and universality and absolute significance of Christ and his gospel must be unswervingly maintained by our Churches against all movements of syncretism or adjustment which compromise or imperil relief in the aloneness of our Lord Jesus Christ, and the unique indispensableness of his gospel, and that nowhere save in this truth of Christ and about Christ is there any hope for the love and righteousness and power of redeemed human lives and a redeemed human society.

5. Their joy in all the movements of change, or turning and overturning, in the attitudes and conceptions of men's minds, in missionary methods and processes, in political and economic conditions, in the Church and in the world, which serve to lead men to Christ as the only Lord and Savior, and to bring Christ to his rightful place as the only Lord and Master of mankind.

6. Their abiding faith in the Church as the enduring agency of the gospel and their reliance on the Holy Spirit as the sole source of its power.

7. Their deep sense of the need of prayer and their hope that all to whom God has entrusted leadership in the missionary enterprise should realize that prayer is their most important work; that prayer should be the atmosphere and spirit of our mission board officers, and that in missionary cultivation throughout the churches primary emphasis should be laid upon the development and strengthening of prayer groups and individual intercession.

New Publicity Secretary For Foreign Board

■ The Board of Foreign Missions has announced the election of Miss A. ESTELLE PADDOCK as secretary for publicity, effective May 1. She succeeds PAUL M. HINKHOUSE of East Orange, N. J., publicity secretary 1926-31. Miss PADDOCK until recently had her own advertising business in New York. She did pioneer work for eight years in China for the Y.W.C.A., and became the first national secretary of that organization in China. She served on the

President Roosevelt on American Missions

'I must make a confession: I did not realize until the last few years how much influence America has in the world. I did not really deep down in my heart believe very much in Church Missions in other lands. Today I do. I have seen what American Church Missions have accomplished in many countries not only on the religious side but on the side of health and education.' It was the President of the United States speaking to about 200 Washington pastors who had crowded into the President's office for a few moments at the close of a meeting of the Ministerial Union on January 31 this year.

Twenty-Five Years After

An Appraisal of the Laymen's Missionary Movement

Congregationalists 058.31

BY CORNELIUS H. PATTON

MOST TIMELY is the suggestion that on Sunday, November 15, or on some other convenient adjacent date, the churches of the various denominations celebrate the twenty-fifth anniversary of the organization of the Laymen's Missionary Movement. The time is ripe for a revival of lay activity and initiative in behalf of missions at home and abroad, as indeed for nearly all the functions of the Church. No one feels this more than the pastors of our more enterprising and forward-looking churches. The movement which gave us the every member canvass and the church budget; which at a critical time for the Kingdom was instrumental in aligning tens of thousands of business men in missionary belief and activity; which in hundreds of churches re-enforced pastoral leadership by bringing to bear upon the problems of the Church the brain-power and enthusiasm of practical-minded business and professional men, the enterprise which, as we see it today, inaugurated a new era of missionary incentive and support—such a movement, we must hold, if once more given a prominent place in our councils and programs, may well prove the means of leading us out of the present wilderness of criticism, hesitation and receding devotion on the part of many in the Church.

Congregationalists have a special reason for joining in the plan to observe and utilize November 15. The L. M. M. was the outgrowth of the celebration at Williamstown, Mass., in 1906, of the centennial of the famous Haystack Prayer Meeting, when a group of Williams College students, under the leadership of Samuel J. Mills, in the act of prayer, pledged their lives to Christian service in foreign lands, thereby launching one of the great onward movements in the history of the Church. This celebration, culminating in an outdoor meeting around the monument in Mission Park, attended by not less than 3,000 people, was held in connection with the annual meeting of the American Board in the neighboring city of North Adams. Among the corporate members attending this meeting was that splendid layman of the Mount Pleasant Church, Washington, D. C., John B. Sleman, Jr. To Sleman the occasion was inspiration in the highest sense. He conceived the idea of starting the new century by rallying the laymen of the different denominations in a forward movement for missions. It was upon his suggestion, and as a result of his activity, that a group of laymen met on Novem-

ber 15, of the Haystack Centennial year, in the Fifth Avenue Presbyterian Church, New York, for conference and prayer over the missionary situation; with the result that the L. M. M. came into being. Thus was added, to the already considerable list, another instance of Congregational initiative leading to large Kingdom results.

Moreover, when the organization sprang into being as by a surge of conviction and zeal, it was to our Dr. Samuel B. Capen of Boston, then president of the American Board, they turned to take the chairmanship of the Movement. This office Dr. Capen held to the day of his death in the city of Shanghai.

When those laymen of twenty-five years ago met in New York, it was under the pressure of the idea that the world had swung into a new position of missionary opportunity and demand. So wonderful was the situation, it was felt that the laymen of the Church *as such* should stand by the cause of world evangelization in a new and aggressive way. It was urged that if the Church was to enter into the new opportunity in a hopeful manner, there would be required the united support of the lay element in the church membership of every denomination.

I have been rereading the resolutions of that New York meeting. They are overlong for quotation here, but I find them vibrant with the sense of the urgency of the world situation, and of the obligation resting upon the business and professional men to mass themselves behind the missionary agencies of the Church. The mission boards were characterized as highly and efficiently organized, but lacking the support of the responsible men whose influence had been greatly used and honored in business and political circles.

The findings of that November meeting were not idle words—"just one more set of resolutions." They were drawn up and signed by men of weight and importance in the business and professional world. Aside from Dr. Capen and Mr. Sleman, I find names like these: William J. Schieffelin, Mornay Williams, S. W. Woodward, John R. Mott, J. Campbell White (who became the first secretary), Robert E. Speer, Eben Olcott.

It is noteworthy that these laymen did a great deal of praying on that occasion. When Mr. Capen returned to Boston and informed me of what had happened, he said in effect, "We listened to Campbell White as he told of the Mass Movements toward Christianity in

India and the extraordinary progress of Christianity in that land, and were so moved that someone proposed we should give ourselves to prayer. As a matter of fact we didn't do much else but pray. I never have attended such a meeting in my life. It was the Haystack affair moved to New York. The next day, as soon as we assembled, we organized not a society but a movement, and it will bear the name *The Laymen's Missionary Movement*. It will be interdenominational, but will seek to place behind the various boards the loyal and intelligent support of the men of the churches." Such was the spirit of the meeting and the temper of the men.

Moreover, the resolutions of Nov. 15, 1906, hold the endorsement of more than a decade of fruitful service. The conventions of the Laymen's Missionary Movement were held in the leading cities of the United States and Canada and in multitudes of smaller places. It had the courage—shall I say the audacity?—to make those conventions self-supporting by charging a fee for admission. "What! expect men to pay for attending a missionary meeting! Preposterous!" Well, they did, and that in astonishing numbers. Then came a series of constructive measures. More courage; more audacity. When Campbell White proposed that the only way to support missions church-wise was to make a house-to-house canvass of the parish, and to have the canvass conducted by lawyers, bankers, judges, and business men of large affairs and wide reputation, some of us gasped. "It can't be done; they never will volunteer for service like that." But the thing was done and in a few years the "E. M. C." became the accepted method of finance in every progressive church. Attest the fact, that whereas in many churches the trustees at first opposed the plan, as calculated to advance missions at the expense of parish support, they ended by asking to have their budget taken into the bandwagon of the missionary enterprise. And so we came to have the single budget and the unification of all giving in the Church. As to whether or not this last step was a gain, opinions differ. But let us hand the palm to the laymen of twenty-five years ago for inventing a device which no minister would have dared suggest. When the World War came, and with it the great drives for the Red Cross, the Y. M. C. A. and for Liberty Bonds, the E. M. C. idea was taken over bodily and applied on a community scale. In those days the Laymen's Missionary Movement was a living sermon from the text, *O ye of little faith*.

Why was all this given up? Alas! in 1919 it was decided, after earnest debate, to merge the Laymen's Missionary Movement in the Interchurch World Movement, with the result that the incentive of this great enterprise was lost in the wreck of the attempt to capitalize for beneficence the solidarity, the enthusiasm, the idealism of the war period, already on the wane.

When this action of the National Committee of the Laymen's Missionary Movement in New York was learned by the Central Division Committee of the Laymen's Missionary Movement, with headquarters in Chicago, a protracted debate ensued. Opposition to a merger with the Interchurch World Movement was so pronounced that it required four continued sessions of the meeting at which this matter was given consideration. Finally a unanimous agreement was reached, with the adoption of the following resolution: "*Resolved*, that the Central Division Committee suspend activities and appoint a Committee on Resumption which will be in readiness to undertake its task as soon as the time may be propitious."

This Committee on Resumption met from time to

time, and called a conference in May, 1922, which was attended by eighty laymen and forty ministers and Board secretaries, representing nineteen denominations. The conference voted to resume activities, but the reorganized committee was hindered in getting under way until 1927.

During the past four years these enterprising laymen, with reinforcements from Boston to San Francisco, and New Orleans to Charlottetown, P. E. I., have entered the field, revived the old name, and sought to conserve the old spirit. This group of men felt deeply that such a passion, such an achievement, must not be allowed to pass from sight. They believed that ways must be found for conserving the best elements of the L. M. M. of 1906-19.

We are living today in a new world of opportunity and peril. The war has drawn a sharp line through the history and program of every political and social institution. The cause of Christian Internationalism (which is the cause of foreign missions) has been affected in notable ways. A new generation has come upon the scene. New attitudes are being formed. New theories prevail. There is a new layman to be enlisted, and he has the chance of the ages. If a considerable number of influential churches should utilize the anniversary on November 15, aligning their laymen for mission study and mission support, there may, almost certainly there will emerge a demand for organization on a national scale.

In the briefest possible form I will attempt to state what appear to me to be the conditions of success in any attempt to rally our Christian laymen to a new and effective support of missions.

1. By reading, study, discussion, they must be made intelligent upon world conditions, as these affect the prospects of Christ. Where are we in the progress of the Kingdom? What are the new forces, favorable and unfavorable, with which we have to deal? What changes are demanded in missionary attitude, theory and procedure? What are the demands of stewardship in a day like this? Unless our laymen will contribute brains as well as money, their consecration will not avail. As Mr. J. H. Oldham of the International Missionary Council once remarked, "In the Church, as in the political realm, the future lies with the man who thinks."

2. The new movement, like the old, should be interdenominational—strictly so. It should not be split up into affiliated denominational movements for men. In my opinion, the old L. M. M. was seriously weakened by the denominations taking up the idea on their own account. The result was that in many cases our business men were allowed to visualize the work as denominational propaganda. Thus the larger incentive was lost. That our laymen should be loyal to the boards of their respective communions goes without saying. These existing boards should be recognized as the first charge upon their interest and generosity. *But always with the Kingdom plans and the Kingdom interests in view.* The laymen of today have it in their power to re-enforce immeasurably the conception of missions as the enterprise of a steadily unifying Church, one direction at least in which we can dispose our forces for the success of Christianity as a whole.

Another consideration is the advantage of a strictly interdenominational movement in respect to freedom from the network of restrictions and relationships which characterize our purely denominational efforts. I am not objecting to these; for the most part they are necessary; within their sphere they are of great value; but there should be room for the free movement and initia-

GANDHI'S BACKING TRAGIC FOR MAYOR

First Madras 'Untouchable'
to Be Elected Is Despised
and Ostracized

SHUNNED BY OWN STAFF

Caste Clerks Refuse to Handle
Papers He Signs and Even
Menials Are Rude

BOMBAY (P).—Election of India's first "untouchable" Mayor has brought triumph to Mohandas

K. Gandhi, but tragedy to J. Sivasanmugan Pillai, the Mayor.
Pillai—in fitting climax to Gandhi's ten-year campaign in behalf of these Indian "damned"—was chosen Mayor of Madras.
His duties are not arduous. He is chairman of the Board of Councilors, and otherwise he spends his time opening flower and baby shows and laying cornerstones.
But in the minds of millions of the people of Madras and India the very touch of an "untouchable" will bring misfortune to any enterprise.
High-caste Indians won't sit anywhere near Pillai in conference or meetings, caste Hindu clerks won't handle documents he has signed and even caste subordinate menials refuse to pay him ordinary courtesies.
It is his duty to inspect the city, but as an "untouchable" many portions are theoretically closed to him.
There still are millions of people

In Madras (and many other parts of India) who are not permitted by caste rules to walk along certain roads, drink from ordinary wells, send their children to ordinary schools, wear shoes, carry umbrellas, use anything but earthenware utensils in their homes, stay in public rest-houses, travel in public conveyances, wear clean clothes, adorn themselves with flowers or jewelry or walk within sixty yards of a temple.
These depressed classes, or "untouchables," have been officially called "the damned of the earth." And in legal courts caste Indians have fought to uphold their "rights to treat the untouchables as pigs."
Lepers, brigands and beggars may use the King's Highway, but not the untouchables.
Caste families who unwittingly associated with untouchables have been sentenced by the caste council. During such a sentence, shopkeepers may not sell them goods, barbers may not shave them, postmen may not deliver mail, water-

carriers may not take them water, sweepers must not remove their garbage, school teachers must not allow their children inside schools, bus drivers must not carry them or their families and neighbors must not assist them, even in sickness.
Gandhi's campaign and his denunciations of those who refuse to let untouchables worship at the temples resulted only in half a dozen or so inconsequential temples being opened to them.
Brahmin priests still bar them from mixing in religious worship of Hindus of all castes.
The Maharajah of Travancore has issued a proclamation throwing open all temples in his State to all classes. But this has only produced a dangerous dispute with the neighboring Indian ruler of Cochin.
It also has unsettled the untouchables themselves, who still feel they will be eternally damned if they "pollute" the temples.

An amazing confession . . . from a
great man who is not a Christian

what Jesus means to me

BY MAHATMA GANDHI



ALTHOUGH a great part of my life has been devoted to the study of religion and to discussion with religious leaders of all faiths, I know that I cannot avoid seeming presumptuous in writing about the figure of Jesus Christ and trying to explain what significance and meaning He has had for me. I do so solely because I have been told more than once by certain Christian friends that, since I am not a Christian and do not (to quote their exact words) "accept Him in my innermost heart as the only-begotten Son of God," I can never realize the full meaning of His teachings and therefore can never draw upon the greatest source of spiritual strength known to man.

Whether or not this is true in my case, it seems to me to be a mistaken point of view. I believe that it is incompatible with the message that Christ brought to the world. For He, surely, was the greatest example of one who wished to give to all, to withhold from none, whatever their creed. I believe that He Himself, if He lived among men today, would bless the lives of many who perhaps had never heard His name, if they lived in accordance with the virtues that His life so imperishably illustrated, the virtues of unselfishness and loving-kindness toward one's fellow men.

It is this, I think, that above all was important to Him, just as it is written in the great book of Christianity—not he that crieth Lord, Lord, but he that doeth His will.

What, then, has Jesus meant to me? To me He is a great world teacher. To His followers He was and is the only-begotten Son of God. Whether or not I accept this, does

READING TIME • 4 MINUTES 20 SECONDS

He affect my life the less? Is all the grandeur of His teaching thus automatically barred from me? I cannot believe so.

The adjective "begotten" has a meaning for me that I like to think is deeper and possibly grander than its literal one. To my mind it implies spiritual birth. My interpretation, in other words, is that in Jesus' own life He stood nearest to God; He most perfectly expressed the will and spirit of God. And it is in this sense that I look upon Him as the Son of God.

But I believe that there is something of this spirit, which in Jesus was expressed in the fullest measure, in all mankind. I must believe that; if I did not, I would be a cynic, and to be a cynic is to be lifeless, empty, valueless; it means that one condemns the whole race of man.

There is every apparent reason for cynicism, certainly, when one beholds the bloody carnage that Europe's aggressors have wrought, when one thinks of the misery and suffering spread over the surface of the globe, the pestilence and plague and hunger that inevitably and terribly follow in the wake of warfare. In the face of that, how can one speak seriously of the spirit of the divine in man? Because these acts of terror and bloodshed appall man's conscience; because he knows that they are evil; because, in his innermost heart and mind, he deplores them. And because, when he is not misled, deceived, and corrupted by false leaders and false arguments, man has in his breast an impulse of kindness and compassion, which is the spark of the divine, and which one day, I believe, will be brought forth to the full flowering that is inherent in it.

It is an example of such a flowering that is seen in the figure and life of Jesus. I refuse to believe that there were any who did not profit by His example and by His atoning for their sins, whether or not they consciously realized it.

The lives of all were, to some degree, great or small, changed and benefited by His presence, His actions, and the words of His voice.

It is impossible, I think, to weigh the merits of the world's several religions, and unnecessary and pointless even to attempt to do so. But in each one, I believe, there was an original common impulse—the desire to help and to improve the life of all men. I interpret the miracles of Jesus not in a literal sense, which seems to me unimportant, but as the dramatic and unforgettable expression of this impulse, as the most vivid lesson possible to impart—not to pass by the sick and suffering, not to judge those who, in the world's eyes, have sinned, but to forgive them and thus help them to enter a new and better life, in the firm belief that the regenerate can outgrow the original taint.

These lessons stand for us today as they stood for the men and women of Jesus' own time.

Jesus gave mankind, in these lessons and in His life, the great goal toward which to aspire. It is because there is such a goal, and because there was such a figure as that of Jesus, that I cannot be pessimistic, but instead am hopeful and confident of the future. And it is because His life has this significance and meaning for me that I do not regard Him as belonging to Christianity alone, but rather to the whole world, to all its peoples, no matter under what name they worship.

THE END

1 August 1903

THE CONGREGATIONALIST AND CHRISTIAN

Foreign Missions and the American Churches

An Illuminating Diagnosis

The *Harvest Field*, one of the best of the missionary publications in India, has secured from Rev. Dr. J. P. Jones, president of the A. B. C. F. M. Theological Seminary at Pasumalai, India, a report on conditions in the churches of the United States and their attitude toward foreign missions. It was written for Indian consumption but it has much value for us, inasmuch as Dr. Jones is a man of large mold and fair judgment, and had excellent opportunities for studying conditions in our churches when he was here on his last furlough. He traveled 20,000 miles, visited twenty-one states, talked to nearly 200 churches and denominational and interdenominational gatherings and, as he says, "had ample opportunity to form and to change many opinions." The facts he calls attention to are those which he says persistently obtruded themselves upon him, and which he could not ignore:

First, is the appalling fact that so few of the members of the churches have any knowledge whatever of, or slightest interest in foreign missions. His own observation of conditions in the churches he visited and his analysis of the statistics of giving go to corroborate this charge of apathy. That there is not more giving commensurate with income he admits is not due necessarily to penuriousness. He sees clearly that "the financial support and substantial benevolence of Christian people has largely passed out of the channels of direct churchly activity. . . . Say what we will, ecclesiasticism, with its direct calls and claims, is held relatively much in less esteem than formerly." The church members of today are not less Christian but more cosmopolitan.

Second, He finds that "the old doctrines of the past, upon which the missionary movement of a century ago was constructed, have been entirely swept away or have lost their emphasis. There is no gainsaying the fact that the missionary movement of a hundred

years ago no longer obtains and is being supplanted by another, or at least is yielding to it pre-eminence in its influence upon the Christian mind. The missions of today are not based upon or moved by our belief in the hopeless depravity and lost condition of the heathen so much as by loyalty to the last commission of our Lord and by a conviction that Christianity is essentially missionary in its character." The old motive having ceased to grip the church of today and the new motive not yet having found a warm lodging place in and a working power upon the mass of Christians, the church and her missions face a difficulty.

Thirdly: Americans have become great travelers; as such their examination of missionary activity is superficial or wanting altogether; and on returning home they hide their bold ignorance of what might have been seen and studied intelligently by cool assumption or bold assurance that the missions either do not exist or are practically doing nothing. "The blasting influence of these traveled

people upon the missionary cause at home is much greater than many of us think," writes Dr. Jones.

Fourthly: Many who were indifferent to the missionary cause a decade ago are now its pronounced enemies. They are found in churches.

Lastly: Anti-missionary spirit has been caused by the seeming ingratitude of alien peoples responsible for massacres of missionaries sent to do them good; and moreover the growing prevalence of belief in the doctrine of evolution carries in the mind of many an argument against missions to non-Christian peoples. These say, "Why do you not let peoples with ethnic religions gradually evolve their own religions destiny rather than thrust upon them a foreign faith and introduce a revolution of religious life and conceptions among them?"

Dr. Jones does not dwell at length upon the matter of worldliness in the church as affecting the missionary cause more than to say that "doubtless a great deal of the commercialism of the age has entered into the Church of America, and this spirit is impatient with the remote and not very articulate appeals of the missionary in foreign lands." He admits that much of the trouble lies in the ignorance of the church members, and that this is due to the failure of the missionary societies and the missionaries to live up to their opportunities and duties. He is inclined to think that "the apathy and indifference can in part be traced to the indifferent—and sometimes worse—advocacy by missionaries of their cause among the churches."

The cheering side of the situation is outlined by Dr. Jones thus:¹ There is a vastly better attitude of the clergy toward foreign missionaries than there was formerly and this he believes is due largely to the changed attitude of the theological seminaries.² He finds a deepening purpose among the chosen few to exalt the missionary enterprise to a place of supreme importance in church economy, "but unfortunately not many of these men and women of faith are possessed of large pecuniary means."

³ The educational aspects of the *renaissance* in interest in missionary enterprise he finds are most encouraging, such as the preparation of manuals and text books for study; the annual conferences of officers of various denominational societies; the Student Volunteer movement and the Y. P. S. C. E. movement, which have enlisted intelligent and consecrated youth as never before.

If you find no peer to travel with you, then walk cheerfully on alone, your goal before, the world behind; better alone with your own heart than with a crowd of babblers.—*Buddha.*

No Rice Christians Here.

Not a few of the churches gathered by missionary effort are awake to the obligation of Christian giving. The Rev. W. C. Dodd, of Laos, sends a translation of an action taken by the mock Presbytery, held every Wednesday in the training school of the Laos mission at Lampoon, Laos.

“Greetings of the servants of God, Nan Soopah, Noy Hoon and Noy Moon, whom Presbytery last year appointed over the work of silver gathered as offerings. We three servants of God have consulted, saying, if there is no work [set before them] the disciples will not contribute; that is certain. It is necessary that a work be established. If there is a work of the Lord, the disciples will have a heart [disposition] to contribute.

“Another thing. The disciples in the country outside [United States] have collected silver and selected men and sent [them] to help all these provinces. It is not fitting that we eat silver from the disciples of the country outside continually. It is fitting that we in this country should take [this] as our own work.

“Therefore, we three servants of God see fit to beg, ask and advise Presbytery after this manner, saying:

“(1) We ask Presbytery to send two men to exhort and teach in the districts of Tern and Lee and

elsewhere—let the work say. Let one man be one who knows and is accustomed to teaching, and the other, one who may assist in teaching and may carry books along to distribute. Let the teacher eat silver fifteen rupees [about \$4] a month; let the helper eat twelve rupees [about \$3] a month. Let these two men go for about three months.

“(2) We ask Presbytery to enjoin the disciples, every person, old and young, throughout this Lampoon [Province], to contribute silver every Sabbath, according as God hath caused to have prosperity.

“(3) We ask Presbytery to appoint a company [committee] to put their hearts into this work. Let this company have authority to send out these two men, to collect silver, to reckon silver [wages], and other matters.

“(4) We ask Presbytery to invite Rev. Soopah to take the work of traveling, exhorting and teaching all the disciples concerning the work of giving; and that he enjoin to contribute silver for the

districts of Tern

